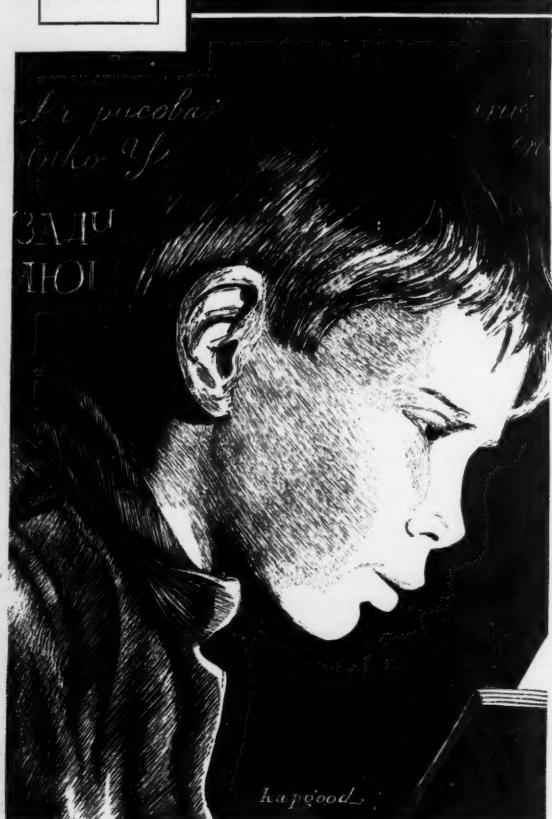


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National Catholic Weekly Review

Vol. XCIX No. 7 May 17, 1958 Whole Number 2556

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Correspondence

Grammar and Linguistics

EDITOR: Rev. Leonard A. Waters, S.J., in his "Progressivist Attack on Grammar" (AM. 4/12), makes a slashing attack on what he calls "structural linguistics." Among linguistic scientists there is a school whose followers would describe themselves by this term, though their doctrines bear little relation to those ascribed to them by Father Waters. . . .

It is quite incorrect to say that linguistic science, or any application or implication legitimately derived therefrom, favors what is called "bad English" or "incorrect grammar." Science is not normative; it seeks merely to ascertain the facts and, if possible, the reasons for them. Father Waters is quite right when he says that linguistic scientists "catalog what they find. They make no attempt to correct or change speech habits. They simply record and study them." . . .

If it is one of the functions of schools to train the rising generation to speak one form of English rather than another, Father Waters should look to linguistic scientists as his best, if not his only, allies. For, despite the touching faith of English teachers in Donatus and Priscian, parsing and reciting grammatical terminology never improved anyone's English. . . .

The fact is that English teachers are trained to be critics of English literature, and actually don't know anything worth mentioning about languages, including English, and in the long run don't really care. If you are interested in seriously investigating any problem in the history of the English language, you have to find your data in German textbooks and Danish dissertations.

JOHN P. HUGHES

Secretary-Treasurer, Lin-
guistic Circle of New York

St. Peter's College
Jersey City, N. J.

Franciscans, Old and New

EDITOR: Mrs. Barbara Dorr Mullen has no trouble proving (AM. 4/19) that, ecclesiastically as well as otherwise, California is "busting out all over." However, may a teacher of the California story make two comments on her interesting article?

1. California already has a candidate for canonization in Padre Junipero Serra, O.F.M. (1713-1784), founder of the Catholic Church in present-day California.

2. Your editorial note introduces Mrs.

Mullen as describing "a fast-growing parish in San Francisco." Yet she herself says that its boundaries "extend from the edge of San Francisco Bay to the Berkeley Hills" and "include one of the world's largest universities." Evidently Mrs. Mullen lives in Berkeley or its environs. Berkeley is not San Francisco. And please, Editor, don't repeal our beautiful (and intervening) Bay.

JOHN B. McGLOIN, S.J.

San Francisco, Calif.

[The editor responsible for the geographical error admits that he has been too long away from California. Ed.]

Musical Cheers

EDITOR: I feel compelled to rise to the defense of my favorite opera, *La Boheme*. I think your TV reviewer (4/12, pp. 89-91) of Leonard Bernstein's performance on the "Omnibus" program did not listen very closely. In Mr. Bernstein's reference to recitative as being "miles and miles of plotsam and jetsam," he was not criticizing *La Boheme*, but was rather contrasting Puccini's use of this medium with the way it is treated in other operas.

Mr. Bernstein's tribute to Puccini's genius was that he was able to make every note of *La Boheme* not only a pleasure to listen to, but also expressive of its characters and plot.

MRS. JOE RICHARD

Lawton, Okla.

Intervention in Indonesia?

EDITOR: Your statement (AM. 4/12, p. 38) that "One would imagine an anti-Communist revolt in Southeast Asia would receive the active support of the U. S. Government," seems, even with the qualifications you express, to be an unrealistic suggestion of policy, though you don't offer it explicitly as such.

Some of the great difficulties we have experienced with our Latin-American neighbors have been over this issue. One of the principles of the "Act of Chapultepec" of March, 1945 is the condemnation of intervention by a state in the internal or external affairs of another. Given this principle, to which the United States is a signatory, respect for and adherence to legality would seem to be our best policy.

The real problems in the world are still human problems, and the Asian peoples seem to be acutely aware of this. Let's get our propaganda off the dog leash on which it has been following the Soviets. Perhaps

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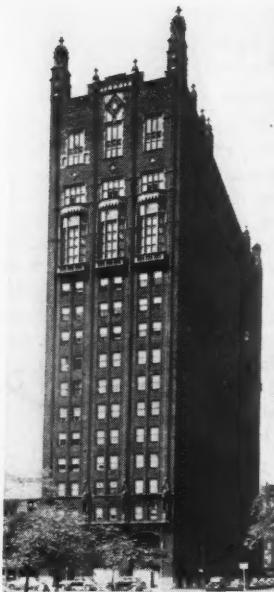
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KEY TO ABBREVIATIONS:

| | | | | |
|-------------------------------|--------------------|-----------------|---------------|-------------------------|
| LAS Liberal Arts and Sciences | FS Foreign Service | Graduate School | Mu Music | Sp Speech |
| AE Adult Education | IR Industrial | Relations | N Nursing | Officers Training Corps |
| C Commerce | J Journalism | | P Pharmacy | AROTC Army |
| D Dentistry | L Law | | S Social Work | NROTC Navy |
| Ed Education | M Medicine | | Sc Science | AROTC Air Force |
| E Engineering | | | Sy Seismology | |
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Correspondence (Continued):

we can encourage the Philippines to suggest their good offices in the Indonesian revolt, which has done little except to divide the nation into bitter camps. In any event, let's take the propaganda offensive in an area which is most important (the area of human freedom). It is an area in which we can be most effective.

JOSEPH T. KELLY JR.

Belford, N. J.

Good Wishes

EDITOR: In recent months the journalistic make-up, the editorial content, the provocative articles and the tone of AMERICA have achieved a caliber that is unsurpassed, I think, by any other magazine of opinion in the country.

I am tremendously proud of AMERICA. May it not only arrive at its coveted goal of 50,000, but reach at least 100,000, as it deserves.

GINO M. DALPIAZ, P.S.S.C.

Melrose Park, Ill.

Trade and Aid

EDITOR: May I take this opportunity to congratulate AMERICA on its position on foreign aid and foreign trade. These topics are vital, and a solution to the manifold problems connected with them is imperative.

The economic condition of many countries in the Far East and other underdeveloped areas is critical. All the arguments that have been proposed by the protectionists and isolationists do not, it seems, outweigh the hard fact that the fate of the free world is at stake. The failure of democratic processes in India and Japan and similar countries can only lead to other drastic solutions and eventual victory for communism.

PAUL J. MAHER, S.J.
Shrub Oak, N. Y.

"Mens Sana . . ."

EDITOR: Living in the country on a farm, as I do, I have no lack of physical exercise. However, a magazine such as AMERICA serves to arouse one from spiritual slumber and to establish that balance between physical and mental-spiritual activity which is so essential for our well-being.

Sincere congratulations on the work of your entire staff. Rev. Avery Dulles' article on the "Bacon Priest" in your April 5 issue was especially commendable.

JOHN J. SPADARO

Cranbury, N. J.

Current Comment

Lady in London

Reporting from England in the May 4 drama section of the *New York Times*, Drew Middleton adverted to the disturbing fact that the famous musical *My Fair Lady* opened its London run in an atmosphere of anti-American chilliness. Intellectuals, he stated, were looking down aristocratic noses at the "money-grubbing" Americans who had dared to tamper with the sacred Shaw text. Further, London is "so awash with third-rate crooners and second-rate movies exported from America" that many Englishmen have "been soured into belligerent suspicion of anything transatlantic."

Then came the early reviews of the musical, and they were little short of ecstatic. The *Daily Herald*, Labor party organ generally critical of things American, headlined its review: "It isn't fair—if it's fabulous." Wrote critic Harry Weaver: "It can't be true. I don't believe it. No show can possibly live up to the advance raves of *My Fair Lady* . . . but, by George, they did it; yes, they did it . . . it fulfilled every extravagant promise."

The conclusion Mr. Middleton draws is highly suggestive and might serve as matter for meditation for all interested in cultural hands-across-the-sea: "[*My Fair Lady*] proved again that when the United States sends its best abroad, anti-Americanism is forgotten"—at least until such time as the third-rate crooners and second-rate movies start getting in their water-muddying licks again.

Panditji Yields

"Panditji, you are leaving us orphans!" This frantic appeal, which resounded throughout the Indian Parliament on May 1, had its effect. Prime Minister Nehru reversed his decision to withdraw from office for a period of rest and quiet. Thus the Indian leader ended five days of near panic and despair throughout the Congress party by yielding to impassioned pleas of his lieutenants that he stay in office.

The plea that India and the Congress party would have been left "orphans" was more than rhetoric. The Prime Minister has guided India since the country achieved its independence a decade ago. During this period the party has produced no one capable of filling Nehru's shoes. If his threatened retirement even for a temporary period of time is enough to spark fears of a political crisis in India, what would happen if he became physically incapable of continuing in office? India's Prime Minister is no longer a young man.

There is no doubt that the Indian leader was not making a grandstand play. His suggestion that he be allowed to take a complete rest from his onerous duties was made in sincerity. At the same time there is no discounting the shock-value of Nehru's move. He has been aware of Congress complacency of late. With Communist strength growing throughout India, particularly at the polls, the party needs a return to its preindependence fervor. The realization that Nehru will not be around forever may be just the medicine Congress needs.

Argentina and Colombia

The first week of May brought a pleasant normalcy to the two extremities of the South American continent. In Argentina, President-elect Arturo Frondizi took office on May 1, while in Colombia former President Alberto Lleras Camargo was chosen to head the government on the first bipartisan ticket in that country's history.

Both Presidents stepped neck-high into a sea of problems. For President Frondizi the economic problems are more difficult than the political ones. "The national treasury is empty," he admitted in his inaugural address. As for the country's chances of getting outside aid, Vice President Nixon, who represented the United States at the inaugural ceremony, told a group of Argentine bankers the following day that U. S. private capital is available but that they will have to compete for it.

Further, he told them, there will be no U. S. Government loans to their oil industry so long as it remains a state monopoly.

Colombia has economic problems, too, but worse political ones. The bipartisan policy agreed on last July 20 by leaders of both parties provided that Conservative and Liberal candidates would alternately serve as President. However, the Conservatives, whose candidate was to get the Presidency this year, split among themselves. After some wrangling they agreed to accept the Liberal candidate, Lleras Camargo.

Meanwhile the civil war goes on in the outlying provinces of Colombia and an insurrection led by the military police was quashed only two days before the elections. Colombians have not yet learned that democracy demands some compromise in politics. However, citizens of both Argentina and Colombia are breathing somewhat easier now. At least they are once again following constitutional methods of government.

Public Relations in Iraq

Iraq, one of the leading oil-producers of the Middle East, has been pumping its royalties back into the nation's economy. Unfortunately, the Government has not derived the maximum political advantage from its development schemes. Until the country's third annual Development Week, which began on May 1, the Iraqi people had been kept pretty much in the dark. Few were sufficiently aware of the Government's plans to be able to appreciate the fine achievements of the past few years.

This year's exposition in Baghdad evidenced a refreshing change of policy. It was, to quote Development Minister Salih el Jaburi, "largely a family affair." Instead of seeking to impress foreign journalists and dignitaries, the Government concentrated on winning the support of the people. The switch in tactics reflected the growing need to sell the program and its benefits to Iraqis.

The development program is indeed an impressive undertaking. Massive public-works projects are being carried out under a \$2.2-billion oil-financed plan. The Baghdad exposition brought the countrywide schemes for dams, irrigation, flood control, public housing, communications and industrial projects

right to the doorstep of the Baghdad malcontent.

This move to enkindle the enthusiasm of the average Baghdadi and his counterpart throughout the country was perhaps the smartest made by a pro-Western Arab Government in some time. For Iraq's plans to make the nation a land of plenty is the regime's biggest weapon in the ideological conflict with Nasserism. Baghdad is at long last making capital of its excellent program.

Bravo for the Pulitzers!

The Pulitzer prize winners for 1958 were announced on May 6. We have had occasion in the past to lament the low standards with which the selection committee was apparently content. This year, however, there is every reason to cheer the choices. Passing over the much-touted *By Love Possessed*, by James Gould Cozzens, the jury chose as the best novel of the year *A Death in the Family*, by the late James Agee. This is one of the finest U. S. novels for many a year (see p. 230) and the author's sudden death on May 10, 1955, at the age of 45, was a distinct loss to American letters.

The poetry laurel went to Robert Penn Warren for *Promises*; John Alexander Carroll and Mary Wells Ashworth got the biography award for their completion of the seventh volume of Douglas Southall Freeman's life of George Washington; Bray Hammond won the nod in history for a little-heralded book, *Banks and Politics in America*.

Especially heartening was the awarding of two journalism prizes to the *Arkansas Gazette* for its fearless and constructive coverage of the Little Rock integration battle. It is particularly noteworthy that the paper lost no advertisers during the impassioned controversy and that what circulation drops it suffered are now being recouped.

Only on the drama award do we experience some minor dissatisfaction. Ketti Frings' dramatization of Thomas Wolfe's *Look Homeward, Angel* is a superbly acted play, but it really adds up to nothing in its portrayal of the restless young agnostic whose revolt against an unhappy home has a great deal of the self-pitying crybaby about it. The theatre can make more positive affirmations than this.

Today's Religion Editor

Observers are divided on the genuineness of the current revival of interest in religion. Some doubt that rising church membership necessarily signifies a return to spiritual concerns. On one thing at least the observers must agree. Religion is news more than ever before.

The religion editor of your local paper is the symbol of this change. A national survey conducted among 124 newspapers under the auspices of the Religious Newswriters Association shows that the religion editor is growing in professional status on the typical American daily newspaper. According to the survey, most religion editors feel that their status is equal or superior to that enjoyed on their newspapers by labor, political, aviation and other specialized writers. Their pay is also comparable.

Eighty per cent declared they have the power to decide what news should go on the church page. Most of them said they are consulted by the desk whenever a wire service story pertaining to religion is to be used. Nor is the coverage limited to reporting sermons or church suppers. Sixty per cent of the columnists said they discussed theological and other controversial issues.

The religion editor has become an important man, more important perhaps than many religious organizations have yet come to realize. His acceptance in the newspaper profession is an indirect but no less telling indication that the secularization of our society may really be slowing down.

Jolt to the Jobless

The 700,000 jobless who exhausted their unemployment benefits during the first three months of 1958 now face the harsh prospect of waiting a month or two before they start collecting the additional payments which President Eisenhower recommended on March 25 (AM, 5/3, pp. 161-162). Many of them face the still harsher prospect of not collecting any benefits at all. As for the unemployed workers not covered by the various Federal-State systems, they might just as well apply for relief right now.

Such are the consequences of the House vote on May 1 which rejected the so-called Democratic plan for emergen-

cy aid to the jobless in favor of an emasculated version of the President's proposal. In a surge of devotion to States' Rights, a coalition of Southern Democrats and Conservative Republicans wrote into the Administration bill a provision leaving it up to the States whether or not they would participate in the emergency program. This means at the best that the unemployed must wait a considerable time before their compensation payments begin, since almost all the State legislatures will have to be called into session to vote their approval. At the worst it means that for many of them there won't be any emergency payments at all. Their legislatures will refuse to participate in the program.

Under the House bill, only unemployed workers who have exhausted their benefits after June 30, 1957 would be eligible for additional payments. These payments would come to half the amount originally due them. To qualify, States must agree to repay within a four-year period the funds advanced by the Federal Government.

Subsidy for Metals

That the Administration felt obliged to depart from its principles by offering a subsidy to producers of five metals is an indication of the serious plight of its foreign-trade program. Senators from mining States, with a normal concern for political survival, had threatened to oppose renewal of the Reciprocal Trade Agreements Act unless the President did something for their languishing industries. That ultimatum left Mr. Eisenhower with a hard choice between higher tariffs, which would anger friendly countries and aggravate their problems, and a subsidy scheme linked with the name of former Secretary of Agriculture, Charles F. Brannan.

The essence of the Brannan Plan consisted in permitting prices of agricultural commodities to find their level in a free market and then paying to growers the difference between the market price and the parity or fair price. That is what the President proposes to do for copper, lead, zinc, fluorspar and tungsten. Producers would sell their metals for what they could get and the Government would make up the spread between the price they received and a fair or "stabilization" price. Secretary of the Interior

Fred A. Seaton told the Senate Interior Committee on April 28 that 27 cents a pound would be a fair price for copper, 14½ cents for lead and 12½ cents for zinc. He suggested \$48 a short ton for fluorspar and \$36 a short ton for tungsten. For the first year of the projected five-year program, the secretary estimated the cost at \$161 million.

Reaction from the industry was hostile. The same mining companies who want an indirect subsidy in the shape of high tariffs have qualms about accepting a direct subsidy in the form of Government cash. This nice distinction may be lost on consumers.

Whose Recession?

Like the other postwar recessions, this one is having an uneven impact on in-

dividuals and businesses. While the experts debate whether or not the recession has "bottomed out," a good many lucky people are innocently asking: "What recession?"

Consider the farmers, who had been sliding down the income hill ever since the Korean War. Just about the time furnaces were being banked in Pittsburgh and assembly lines were clattering to a halt in Detroit, farm receipts started turning up. On April 30, the Department of Agriculture announced that during April farm prices advanced another 1.4 per cent, bringing the total gain to 9.8 per cent over a year ago. Even though prices paid by farmers were 3 per cent above the 1957 level, Secretary of Agriculture Benson predicted that farm income in 1958 would be from 5 to 10 per cent higher than last year.

Stockholders are another group who, up till now at least, have been swimming against the tide. Cash dividend payments for the first quarter of 1958 were above those for the same period last year. (During the same quarter wage and salary payments dropped, on a seasonally adjusted basis, from \$238.8 billion in 1957 to \$233.5 billion this year.) Unlike the farmers, however, who seem to be headed for a good year, stockholders may soon join the recession parade. Many corporations paid first-quarter dividends out of reserves, and that process cannot go on indefinitely.

These are over-all figures, of course, and they cloak many exceptions. During April dairy and poultry farmers, for instance, saw their prices slip a bit; and those who own stocks in utilities and food companies aren't worried much about the rest of the year.

Eleven More Divisions?

EARLY IN MARCH, Gen. Maxwell D. Taylor, Chief of Staff of the Army, testifying before a House Armed Services subcommittee, sounded a muted but none the less jarring note concerning the manpower needs of the Army in the atomic age.

Though front-line troops will be thinned out by the need for dispersion, General Taylor said, the vastly increased depth of the battlefield, the great need for decentralization in the supply and communications systems and the possibility that whole units may be decimated by atomic blasts have increased rather than decreased the Army's needs for trained fighting men and units.

General Taylor's statement was no grab for funds and prestige. It was the product of every field exercise that has been conducted since the end of World War II and of the lesson of modern military history that as weapons increase in power, the number of casualties and the number of men required to fight a war grows with them.

Yet in every year since the Korean conflict we have flown in the face of these lessons by cutting our ground combat formations. This year the budget now being considered by Congress calls not only for additional cuts in the Regular Army, but for a whopping cut of 25 per cent in the number of reserve divisions as well, one Regular, six National Guard and four Army Reserve divisions in all.

The reduction of our strategic reserve within the United States to one full-strength division—

the 101st Airborne—has already jeopardized our ability to intervene in the Middle East or to reinforce our garrison in Europe. The whittling away of the strength of the Seventh Army in Europe under the guise of "pentomic" reorganization and the reduction of one of its five divisions to the status of a holding organization for a hodgepodge of smaller units is reducing the ability of that force to fight even a successful delaying action. The reduction of the 25th Infantry Division in Hawaii by one battle group—20 per cent of its combat strength—leaves our exposed forces in the Far East without the support of a single full division.

General Taylor told Congress that he was "not appealing" from the Department of Defense orders for further cutbacks. His predecessor, Gen. Matthew B. Ridgway, was forced out of the service because he did appeal. General Taylor's own principal subordinate, Lt. Gen. James M. Gavin, resigned because he could no longer support the continuing reductions in Army strength. The Army, then, is stifled. The writers of the Constitution, foreseeing, perhaps, just such a situation, reserved to Congress and—in the case of the National Guard—to the Governors of the States and Territories the power to take action.

By blocking the threatened cuts, Congress and the Governors can render a service to their country and to the entire free world. Having done so, they would then be very foolish men indeed if they were to cancel out this vital check and balance by surrendering their powers over the military to a single, all-powerful chieftain, in uniform or out of it.

WILLIAM V. KENNEDY

MR. KENNEDY writes occasionally for AMERICA on military questions.

The NSF Awards: a Report

SINCE ITS ESTABLISHMENT by Congress in 1950 the National Science Foundation has grown to be the great patron of science in the schools of the nation. Besides sponsoring scientific conferences galore, increased exchanges of scientific information and excellent institutes for the improvement of high school science teaching, the NSF is the good right arm of the Government in supporting basic science research through institutional grants and individual scholarships.

A PRIZE SOUGHT AFTER

Each spring science faculty members and able students watch for the NSF scholarship awards—prizes that now rank among the richest and most distinguished in the scholarly world. Even an honorable mention is a distinction, for the names of such students, whom the Foundation characterizes as "highly qualified individuals," are circulated to all graduate school deans. This pretty well assures them of a choice of scholarships or fellowships from other sources.

At the end of April the names of 1,084 recipients of predoctoral awards and an accompanying list of 1,760 students receiving honorable mention were made public. Selection was based on scientific aptitude and achievement tests together with academic records and confidential reports by faculty members of the sponsoring college.

This year 25 students from 18 Catholic colleges received NSF predoctoral awards and 187 from 60 schools merited honorable mention. Notre Dame had four award winners, while Holy Cross, St. Louis, Villanova and Spring Hill College of Mobile each had two. With 20 students in the honorable mention category Notre Dame topped this list, too. Manhattan had 13 students in this group. Boston College, Marquette and Spring Hill had nine apiece. Chestnut Hill College of Philadelphia (which led the Catholic colleges for women) had seven. Five other Catholic institutions received five honorable mentions each: Catholic University, Detroit, Holy Cross, Loyola of Baltimore and St. Louis.

The NSF also granted a total of 181 science faculty fellowships for advanced study. Fifteen of these fellowships went to members of Catholic college faculties. The only multiple recipients were Fordham and St. Joseph's of Philadelphia, with two faculty members so honored.

Do these figures add up to an improvement over preceding years? Do they indicate any wider acceptance by Catholic schools of the challenge to American science? In 1956 there were 775 NSF predoctoral awards, of which 17 (2.2 per cent) went to students in 11 Catholic

colleges; 105 students in 45 Catholic schools received honorable mention. Last year there were 845, awards and 19 winners (2.2 per cent again) came from Catholic schools; 145 candidates from 51 colleges were listed as honorable mentions. This year there were 1,084 grants; 25 winners (2.3 per cent) were from Catholic institutions; 187 students in 60 Catholic schools got honorable mention.

A one-tenth of one-per-cent increase, unless it occurs in the national debt, means little, but the swelling total of honorable mentions is encouraging. The rising number of Catholic colleges that participate in the NSF program is even more so. The regular appearance in strength of award winners from Notre Dame, St. Louis, Detroit, Holy Cross, St. Joseph's, Manhattan and some few other places tells convincingly of quality. The record of Spring Hill College (full-time student enrollment: 817) is remarkable.

Yet success here has no secret ingredients. The formula has, in fact, been found equally successful in other areas of academic life: an administration that both in theory and *practice* places unqualified priority on scholarship, a department head who can identify and provide special opportunities for talent, several teachers who can inspire it, and students who possess it.

A STIMULUS TO OTHERS

A recent survey by the college section of the National Catholic Educational Association hints at another ingredient. The study listed the bachelor degrees earned in biology, chemistry, physics and mathematics during 1954-56 in Catholic colleges and universities. It comes as no surprise to find that many of the colleges with the highest percentage of degrees in these fields are the same colleges that have so far dominated the NSF awards and honorable mention list.

The absence of some important Catholic names from the NSF lists and the very modest success relative to the size and facilities of certain other Catholic institutions remain baffling. These schools could hardly be ignorant of the procedures and application dates for NSF awards. (See *Grants for Scientific Research*, pamphlet issued by the National Science Foundation, 1520 H Street, N. W., Washington 25, D. C.)

On the other hand, with only a single Catholic institution represented among the 71 men who make up the NSF selection panels for the predoctoral awards, Catholic colleges may still have to be just a little better and work a little harder to make the excellence of their science students shine forth.

NEIL G. MCCLUSKEY

Washington Front

Words, Words, Words

MORE AND MORE, it seems to me, the world, and our country with it, tends to do its business by means of words and phrases, and very often the words do not mean what they seem. The word "colonialism" as used by Soviet Russia is an example; yet the USSR is the biggest colonial nation ever: East Germany, Poland, Czechoslovakia, Bulgaria, Rumania, Albania are no less colonies because they happen to be nearby instead of overseas. Egypt also has made a colony of once prosperous Syria in the name of anticolonialism and is now dragging it down to its own low economic level, just as the Soviets did with their once prosperous captive peoples.

Here in the U. S. A., we seem to live, and sometimes destroy, by the use of tags and slogans. We have, for instance, those "fair-trade" laws, which are merely a camouflaged campaign by some manufacturers joined with some retailer associations to destroy fair price-competition. Even the President seems to be taken in by this transparent device.

Then we have "right-to-work" laws. These give nobody any right to work, still less guarantee it. Again we have a transparent phrase-device, openly designed to destroy organized labor, and indeed the right of collective bargaining. The undisguised aim of "right-to-work"

promoters is to reduce all workers to the sad old times, when, as Pope Pius XI once said, workers in areas of labor surplus competed with each other for *lower* wages. In fact, I actually heard one Member of Congress say on the radio that we should restore competition among workers. He also favors destroying competition in retail business by "fair-trade" laws. It's all right to have low wages, apparently, but not low prices.

The President sent to Congress a bill to reorganize the Pentagon and to enhance the power of the Secretary of Defense (that is, his own, as Commander in Chief). So we heard cries of making Mr. McElroy a "czar," and this in the halls constantly resounding with calls for czars over the missiles above us to mining below. Then came the phrase, "a German General Staff." There never was one German General Staff between wars, but three, for air, army and navy. These did not make Kaiser Wilhelm make Franz Josef start World War I, and certainly not Hitler invade Poland in 1939. There was an *Oberkommando* in World War II, but this was merely Hitler and his creatures in the armed forces.

The President also got into the word game. The Senate Democrats introduced a bill extending unemployment insurance benefits, and (unwisely) tacked onto it a provision granting relief to uninsured workers. The President called this a "dole," thereby killing it. "Dole" is a bad word in semantics, but relief and Christian charity for the most deeply underprivileged families are not. Maybe by just a change of wording the very poor may be helped. Words can help and hurt in our society.

WILFRID PARSONS

Underscorings

MOST REV. THOMAS J. McDONNELL, Coadjutor Bishop of Wheeling, has been appointed episcopal advisor to Serra International. He succeeds His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, who recently became Pro-Prefect of the Sacred Congregation for the Propagation of the Faith. Serra International is an organization of business and professional men who foster vocations and assist young men in their education for the priesthood.

►A COMMON HYMN BOOK, entitled *We Sing Together*, for Catholic and Protestant pupils in the public schools of Hesse, Germany, has recently been published. It was authorized by the Catholic bishops of Mainz, Limburg and Fulda, and by the Lutheran authorities of Hesse, Nassau and Kurhessen-Waldeck. It contains 88 Catholic

and Protestant hymns to be sung by the children in their common assemblies and music classes.

►MAYNOOTH, the famous Irish seminary, will be host to the Maynooth Union Summer School, June 29-July 3. The subject for study will be "Our Blessed Lady." For details write Msgr. Lawrence J. Riley, Chancery Bldg., Lake St., Brighton, Boston 35, Mass.

►EDUCATION TODAY and the problems it raises will be the theme of the 45th session of the Semaines Sociales de France, to be held July 12-17 at Versailles (Permanent Secretariat: 16 rue du Plat, Lyon 2, France).

►LEADING FILM STARS of India cooperated in a variety performance given recently in Bombay to raise funds to set up a microfilm library on ancient

Indian history and art as a memorial to the late Fr. Enrique Haras, S.J. A Spaniard, Father Haras came to Bombay in 1922, and until his death in 1955 lectured on Indian history and culture at St. Xavier's College there.

►DUE TO the increase of lawlessness and political violence in Colombia, the bishops of Palmira, Cali and Armenia have imposed excommunication on anyone who plans, perpetrates or abets a murder.

►MADONNA HOUSE, Combermere, Ont., offers week-long courses in its Tenth Summer School of Catholic Action, on five successive weeks beginning July 7. Program of lectures, liturgical life and recreation for single people over 18. Cost for week's tuition, room and board: \$25; some financial aid available. Families are also welcome to spend a week, between July 6 and Aug. 23, in cabins on Madonna House Lake. Prospects for both programs may be had from Registrar.

C. K.

Editorials

Nasser in Moscow

LAST WEEK, after a fabulous reception in Moscow, President Gamal Abdul Nasser, boss of the new United Arab Republic of Egypt and Syria, was touring the broad domains ruled by the Kremlin. He was, of course, no ordinary sightseer. This shrewd manipulator of Arab nationalist passions was intent on the delicate task of making the best of two antagonistic worlds—the free world led by the United States, and the slave world dominated by the Soviet Union. What he wanted from Moscow was assurance of its continued moral support of his design for Arab unity and the economic and military wherewithal to achieve his objective. But Colonel Nasser wanted this support on his own terms—on terms, that is, which would permit him to deal also with the West, and so remain neutral in the Cold War. It was no accident that news of the friendly settlement of the dispute over Egyptian seizure of the Suez Canal was released simultaneously with his departure for Moscow.

The big question in the West was whether the ambitious head of the United Arab Republic could sup with the devil without losing his shirt. What the Kremlin conspirators wanted from their dangerous meddling in the Middle East was painfully obvious: they wanted Arab oil. They didn't want the oil for themselves, since they had more than enough at home; they wanted the oil to be able to deny it to the West, which needs it the way a man needs food and water to survive. True, the

United Arab Republic has no oil, but oil from Arabia and Iraq and Kuwait flows to the West via the Suez Canal and the pipelines of Syria. Furthermore, should Nasser achieve his goal of Arab unity, he might soon, with Moscow's help, control the production of oil as well as its movement to world markets.

The stakes in this power struggle are enormous. Of the known oil resources of the free world, 65 per cent are concentrated in Indonesia and the Middle East. (This excludes the oil of Iran, which is a Moslem but a non-Arabic land). It may be that with more extensive exploration and drilling as much as 80 per cent of the free world's oil may be found to exist in the Eastern Hemisphere. At the present time, all this oil is in friendly hands. It is being developed by American, British, French and Dutch oil companies. Despite President Sukarno's Communist-tainted "guided democracy" in Indonesia and the hot anticolonial winds sweeping the Middle East, U. S. oil executives think that they can ride out the storm. Whether or not they can depends largely on two factors: U. S. policy in the Eastern Hemisphere and the ability of Gamal Abdul Nasser to play with the fires of Arab nationalism and Communist intrigue without being burned. The Kremlin is betting heavily—over \$500 million to date—that sooner or later Nasser will be scorched. It is also betting, of course, that Washington lacks the intelligence and determination to save him.

Two Types of Federal Aid

FEDERAL AID to education means different things to different people, but there is rather general agreement that the Government must soon give some kind of boost to American education. Everyone, of course, is in favor of "good" schools and nobody openly plumps for mediocre education. Disagreements break out in rashes, however, when defenders and critics of American education start to explain what is a "good" school. The nation's lawmakers are weighing the merits of two types of aid spelled out in several bills over which defender and critic are making a to-do.

Hearings on the six-year \$3-billion science-aid bill of Sen. Lister Hill (D., Ala.) have already been held. Sen. H. Alexander Smith (R., N. J.), who is the pilot for the Administration's four-year \$1-billion alternative, has meanwhile been pushing for Senate action on his bill. Compromises between the two science-aid bills are reported to be well along.

The six-month interval since the Sputnik fright has

only made plainer the need for some form of aid to science education. In our primary and secondary schools, instruction in mathematics and the sciences is generally spotty. How long we can afford the luxury of presenting as science courses what Glenn O. Bough, president of the National Science Teachers Association, bitterly referred to in *Business Week* (April 19, 1958) as "cocoons, rocks and hickory nuts dragged in by children and deposited on the science table," may be decided this spring.

The colleges need help to prepare more competent teachers. Laboratories in both schools and colleges must be partially subsidized. Many schools need help to improve their testing and counseling programs. Many gifted students require scholarship assistance to complete their education. These are the laudable objectives of the science-aid bills.

In a surprise move the House General Education subcommittee resurrected as an anti-recession measure

the three-year \$1.5-billion school construction bill of the first session of Congress. This was the measure the Eisenhower Administration fought in vain to have passed last year. Though the bill no longer commands open Presidential support, Rep. Stewart L. Udall (D., Ariz.) has introduced a modified version of it. The sum, \$1.5 billion, is the same, but the funds would be channeled to the public schools according to an NEA-sponsored formula which would not require matching funds from the States.

The general school-construction bills thus far introduced still labor under the difficulties that have aborted previous bills of this nature, like the threat of a segregation rider, the fear of Federal control, the willingness and ability of many States to cope with their own school-construction problems. Now there is a new difficulty—the wide refusal to accept the unexamined definition of “good” education and the “role” of the school in bringing it about. Naturally “needs” and “shortages” are determined by such definitions, and, more to the point, the way funds—especially when they happen to be limited—are to be spent.

The facts on the classroom shortage have never been clearly presented. Eager fingers have often twisted statistics so as to blur the picture and embarrass loyal

friends of public education. Thoughtful people wonder if the problem of classroom shortage would have its present dimensions—whatever they are—if the billions of postwar dollars put into the schools had been more wisely spent. The lack of ornately tiled pools or tiers of automatic hairdryers may still correspond to some enthusiasts’ notion of an educational shortage, but their influence is happily waning.

On the other hand, past extravagance does not dismiss the problem of today’s real shortages, some of which cry out for relief.

Federal assistance in the form of direct, unqualified grants should be made to those States whose thin tax resources make it impossible to provide properly for their poorer school districts. The distribution of such funds could follow the pattern used by the Government to aid “Federally impacted areas,” i.e., those communities in which school facilities are swamped because of nearby concentrations of military or government personnel. Help is based then on proven local need, not on Uncle Sam’s automatic and sometimes indiscriminate generosity.

We trust Congress will not wait too long to take appropriate action on both the science-aid bill and a modified school-construction bill.

No to the Rapacki Plan

IN HIS WORLD-WIDE APPEAL mentioned editorially here last week, Dr. Albert Schweitzer endorsed the Polish plan for an atom-free zone in the heart of Europe. He was referring to the project of Polish Foreign Minister Adam Rapacki, which would ban nuclear armaments from Poland, Czechoslovakia and both East and West Germany. This plan, said Dr. Schweitzer, would be “a ray of light in darkness.” But on May 3 our Ambassador in Warsaw delivered a U. S. note rejecting the Rapacki plan. And two days later, when the 15 Foreign Ministers of the Nato countries convened in Copenhagen for their spring review of Nato problems, they considered plans to speed the creation of missile bases in Western Europe.

To take such an openly negative stand on an idea which has had a good press in certain Nato countries, particularly Germany and Britain, was no easy diplomatic undertaking. The State Department was well aware that the “disengagement” of Soviet and Western troops in the heart of Europe has an undoubted and understandable attraction for many wearied and worried Europeans. To soften the blow, therefore, the U. S. note pointedly recalled that this country had itself made even more far-reaching proposals to safeguard the world from the dangers of nuclear warfare. It mentioned the broad program which President Eisenhower sponsored at Geneva—the reunification of Germany, an end not only to the testing but also to the production of nuclear weapons, a general European security plan, with reduction of armies and armaments and open sky inspection to prevent a surprise attack.

What was wrong with the Rapacki plan, from the

standpoint of real, and not illusory, peace? The most significant element of the denuclearized zone plan is that it would remove the Federal Republic of Germany as a factor in the defense of Western Europe. To that extent it would create a dangerous imbalance in the military strength of Nato. As the U. S. note stated, in view of the large and widely deployed Soviet forces, the banning of nuclear weapons from West Germany would, even if inspection were provided, jeopardize the security of Western Europe. “Unless equipped with nuclear weapons,” said the message, “Western forces in Germany would find themselves under present circumstances at a great disadvantage to the numerically great mass of Soviet troops stationed within easy distance of Western Europe. . . .” Thus, the Rapacki plan would expose the West to Soviet military blackmail, which would soon translate itself into irresistible political pressure.

This is not the way to peace, not the “ray of light” that many persons, with Dr. Schweitzer, seem to see in the Polish project. In the meantime, the plan, which would have such a serious effect upon the strategic position of Nato, would not lessen one whit the causes of tension in the zone to be affected, namely, the division of Germany and the enslavement of the peoples of Poland and Czechoslovakia.

The very bluntness of the May 3 note of rejection helped clear the air at Copenhagen. The Foreign Ministers there seemed determined not to sacrifice political or military advantages without solid compensation in terms of a satisfactory settlement of the basic issues. Only in that direction does real peace lie.

The Training of Soviet Teachers

William W. Brickman

READERS of the popular press, listeners to radio, viewers of television, and people in general have been bombarded during the past year with fact and fantasy on Soviet education and its meaning for Americans. As a result, many Americans are frankly worried by reports which seem to show the superiority of the Soviet way of education.

There is one fundamental question that must be faced before we can hope to improve our knowledge of Soviet education, i.e., what kind of professional leadership in pedagogy does the USSR possess? The quality of education depends in large measure upon the teachers and, ultimately, upon those who prepare teachers for their educational duties and responsibilities.

During a trip to Soviet Russia in December, 1957, I was able to visit such important educational institutions as the Lenin Pedagogical Institute in Moscow, the Herzen Pedagogical Institute in Leningrad, the K.D. Ushinski State Educational Library and the Academy of Pedagogical Sciences. Through observation, examination of documentary material, conversations with faculty and students and discussions with research specialists in the several branches of educational science, I gained some insight into the state of Soviet pedagogy.

INTERVIEW WITH ACADEMICS

The Academy of Pedagogical Sciences of the Russian Soviet Federated Socialist Republic is the largest, best-equipped and best-staffed organization in the entire USSR for the collection and dissemination of information on educational ideas and developments. Located in Moscow, it consists of research institutes on the theory and history of pedagogy, educational methodology, psychology, artistic education, training of handicapped children, physical education and school hygiene, etc. Russian educators obtain much of their knowledge about school systems in foreign countries through the section on contemporary or comparative education in the Institute on the Theory and History of Pedagogy. The section's specialists on the United States appear to be at home in our educational theory and problems.

DR. BRICKMAN, professor of education at New York University's School of Education, is editor of the bi-weekly *School and Society*, published by the Society for the Advancement of Education.

Along with Prof. Gerald H. Read of Kent State University, I spent three hours at one sitting, on December 23, with the academy's directors, heads of institutes and staff members. The session was co-chaired by Prof. Nikolai K. Goncharov, the vice president, and Prof. Alexis Leontiev, an academician. The former is well-known as one of the authors of *Pedagogika*, a textbook of pedagogical principles for the prospective teacher.

The four of us, together with an interpreter, sat at a long table in the front of a large conference room. Facing us were some thirty individuals associated with the academy, while behind us was a large portrait of Lenin.

After the co-chairmen concluded their formal statements of welcome, I responded with a few sentences in basic Russian. There was some tension at the beginning, especially because Leontiev criticized some American educators for not writing objectively about Soviet education. The atmosphere was enlivened, however, by mock-serious banter between Read and myself about the respective merits and disadvantages of New York and Ohio.

ATTACK ON U. S. SCHOLARS

Leontiev complained specifically of an article in the *Comparative Education Review* by Prof. George Z. F. Bereday of Teachers College, Columbia University. He contended that Bereday based his account of recent educational occurrences in the Soviet Union on rumors and unconfirmed reports which appeared in Soviet newspapers. He took particular exception to statements on student fees and student strikes.

Under questioning, Professor Leontiev did not deny that there had been student strikes recently in the Soviet Union, but, on the basis of the paragraph on fees, he maintained again that Bereday was neither scientific nor objective. I pointed out that Bereday is associate professor of comparative education at Teachers College, co-editor of the international *Year Book of Education* and an author of widely accepted writings, in addition to being editor of the *Comparative Education Review*. No one at the conference seemed to be aware of the fact that the American scholar was a fluent reader of Russian.

I picked up a copy of the *Review*, cited the primary Soviet sources therein, and asked what was wrong with them. Professor Leontiev finally admitted that Bereday's source materials were good, but said that he had

not interpreted the sources correctly. Under no circumstances, said Leontiev emphatically, should a scientific writer rely upon letters to the editor in the teachers' magazine, *Uchitelskaya Gazeta*. I replied that, since this journal was published with official approval, it was inconceivable to a foreign commentator that the letters to the editor had no bearing on actual educational conditions within the Soviet Union. Leontiev next shifted his attack to our use of publications of the Munich Institute for the Study of the USSR. It was wrong, he claimed, to cite materials prepared by anti-Soviet émigrés.

Professor Goncharov then took over. He bitterly criticized Prof. George S. Counts for misrepresenting Soviet education, and especially the work of Yesipov and Goncharov. My reply was that Counts, too, is a reliable reader of the Russian language and that I had seen stacks of Soviet books, periodicals, and newspapers in his office. Apparently no one in the academy realized, or cared to admit, that Counts was qualified as a student of Soviet education.

RETORT COURTEOUS

Our turn to attack was not long in coming. I cited the stereotypes and misinterpretations of American education by Communist pedagogical writers, as well as the neglect of the vast bulk of our educational literature. My point was that the Russians knew something of John Dewey and William H. Kilpatrick, but seemed to know extremely little of anyone else.

Professor Leontiev, at that point, came back to the question of the sources of our knowledge of Soviet education. He asserted that in order to gain a good understanding of the educational system of the Soviet Union, one should be familiar not only with the source materials in the Russian language. After all, Russian is the official basic language of only one republic, even if it is by far the largest in the Union. It is necessary to read the documents of the other republics. This was a power-laden argument. I replied that we Americans have our hands full with the Russian language and that we deem ourselves fortunate if we can read this.

Since my words made no impression save for the shaking of heads, I ventured a question: "How many members of the academy read Georgian?" Not a hand stirred. "Uzbek? Armenian? Estonian? Kazakh?" No reaction. I turned to Leontiev and said that it was hardly fair to expect Americans to read the various Soviet languages if the Russian experts themselves were unable to do so. Leontiev attempted to answer this by reminding us that Soviet pedagogical specialists can obtain these source materials in Russian translations. "In that case, so can we," I said, closing this part of the discussion.

From time to time, the voice of Professor Leontiev showed traces of emotional excitement. This was especially evident when he made references to the Munich Institute for the Study of the USSR, which he characterized as an intelligence agency. It was hard to believe, after having spent hours of calm conference with him, that this tall, well-dressed, diplomatic ap-

pearing man was capable of near-emotional outbursts.

The topics that came under discussion were quite varied: the originality of the educational theories and practices of the 17th-century Czech pedagog, Jan Amos Comenius; the weaknesses of foreign-language programs; the improvement of physical education; the raising of the status of moral education; and the relating of general education to life through work activities in the USSR.

The Russians, in turn, raised questions regarding education in the United States, such as selection policies, promotion practices and recent changes. Leontiev asked about the truth of reports in West European newspapers that the United States is about to change its educational system. This question appeared to have a veiled reference to the American reaction to the Sputniks. I chided Leontiev for not reading American sources in preference to second-hand newspaper reports published in Europe.

Professor Read said that there has always been much criticism of education in the United States and that we are now rethinking, in the light of world events, our teaching of science and technology. Both of us stressed the fact that responsible educators in our country do not desire a one-sided emphasis on science in the schools, but rather well-balanced educational programs for all who may profit thereby.

A revealing bit of drama was performed before our eyes during the session. The librarian of the Ushinski Library wished to know if I had already visited his collection of pedagogical literature, reported to be the fullest in the Soviet Union. I said that I had not had the opportunity until now, but I wished to visit it the following day at four in the afternoon. The librarian addressed himself to Professor Goncharov: "May Professor Brickman visit my library at four tomorrow?" When Goncharov gave his permission for the visit, the librarian smiled at me.

MINDS MEET—AT A DISTANCE

The dynamics of the discussion deserve some comment. Leontiev and Goncharov spoke most of the time. Questions were raised by heads of departments, some of whom had brought typewritten lists of queries. Staff members barely had a voice, but during the intermission they crowded around Read and myself and asked question after question. The interpreters, who were specialists in educational research, were competent if not always precise in their translations. I spoke very slowly in order to enable those Russians who knew some English to follow me directly. We were the first Americans many of the academicians had ever met.

One result of this conference was the mutual expression of interest in an exchange of educational publications. In view of the Russians' criticisms of our treatment of their educational system, I offered to publish corrective notes by their specialists in the journals with which I had contact, particularly in *School and Society*. By way of reciprocity, I suggested that the Russians invite American educators to write corrective notes for Soviet pedagogical journals. The academy

officials seemed to look favorably upon the idea of exchanging articles, but thus far I have not received their contributions nor have they requested mine.

The Ushinski Library meeting on the following day involved 17 librarians and research workers and myself. The library staff came prepared with written questions, and there was more of a real exchange of information and opinion than in the formal academy session. Nevertheless, the authoritarian structure became evident whenever I asked a key question. The Russians were interested in collections of Soviet educational literature in the United States, school equipment, industrial education, and in my copy of the new publication by the U. S. Office of Education, *Education in the USSR*. I left the copy with the director of the library and requested that he send me comments. I am still waiting for them.

COMPARING EDUCATIONAL SYSTEMS

Much of the time of this two-hour meeting was taken up with the problem of disseminating reliable information about each other's educational systems. Dr. Counts was denounced as not having "objective and truthful results." I proposed that one of the research workers send me a critique of Counts, which I would publish in *School and Society*—a journal which, I was told, was "read very often and with great interest" by Soviet pedagogs. They were ready to accept my offer and even suggested that we publish reviews of Soviet books on education. After this amiable agreement, I requested a similar privilege for American educational writers in the pedagogical publications issued by the academy and library. I was informed that the Soviet educators would take under consideration the publication of articles by American educators who disagree with Soviet interpretations of education in the United States. Once more, as of this date I have not received any articles from Russia and I have not been invited to contribute to Soviet journals.

Some of the library staff members asked questions about American educational encyclopedias. Few seemed to be acquainted with the *Encyclopedia of Educational Research*, which has no duplicate in the world. I described the first two editions and the third edition which will appear in 1960.

The library's holdings on education, as I judged from an examination of the stacks, are by no means up to date, so far as American, German, British and French pedagogical writings are concerned. I noticed some stray reports of superintendents of schools of large American cities, and some yearbooks of the National Education Association. On the other hand, the works of and about John Dewey were reasonably well represented. My escorts took care to find my book on research in educational history. The library is well stocked with American educational journals, since it receives regularly about seventy different titles.

The more interesting and possibly more significant of the two teachers colleges I visited was the Herzen Pedagogical Institute of Leningrad. Professor Read and I had two three-hour discussions with Prof. Alexander

G. Yegorov, a chemist who was deputy director of the institute; Prof. Nikolai N. Petuchov, chairman of the department of pedagogy, a specialist in moral education; and Prof. Yevgeni I. Golant, whose specialty is the history of pedagogy and didactics. Yegorov and Petuchov were members of the Communist party, but it was Golant who was constantly citing Marx and Lenin in support of his statements on education. I gained the impression that Professor Golant was trying hard to prove his Communist orthodoxy and to show himself more Catholic than the Pope."

We exchanged information about content and teaching methods in educational history, comparative education and educational philosophy. In the institute there are no special courses in comparative education, and the material represented by this field is covered in the course in educational history. Moral education consists of ideas and information designed to develop patriotism, collectivism, internationalism and humanitarianism—all according to Petuchov, who identifies morality with Communist moral values. There are no moral absolutes; the source of morality is the interest of the people, which is reflected in the policies of the Communist party. The ideologists of the party define and interpret morality, deriving their ultimate authority from Marx.

Professor Read conducted the exchange of views on moral education most capably, and constantly asked penetrating questions on moral categories and moral sanctions. The Russians stressed that they have a single source and a unified viewpoint in morality, but that differences of opinion are permitted with respect to the methods of teaching moral values.

THEIR IDEAL PEDAGOGS

The educational history portion of the conference was under my direction. Golant began with the charge that we do not know the educational thought of the classical Russian educators and thinkers, such as Ushinski, Tolstoy, Dobroliubov and Tchernishevski. I admitted that most American experts in educational theory and history probably had meager knowledge of these persons, with the exception of Tolstoy. Under my questioning, Golant confessed that he had no knowledge of Henry Barnard, William T. Harris, Henry P. Tappan and other influential American educators of the 19th century, but stated that he had heard of Charles William Eliot.

In the course of the discussion I mentioned that Diderot's plan for a system of education for Russia, which he had submitted to Empress Catherine II, eventually turned up in the United States as the University of the State of New York. Golant was unaware of this relationship in education between his country and mine. Nor did he know about the influence of the Russians on the introduction of manual training into American schools after the Philadelphia Centennial Exposition of 1876. The Soviet pedagogs knew much more about the revolutionary John Reed than about most American educators. It was obvious to us that Soviet educational historians, as represented by Pro-

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essor Golant, have been isolated and have isolated themselves from the world of outside scholarship.

Professor Golant inquired why American educators do not recognize Lenin as a creative educational thinker. I replied that, in my experience, non-Marxian educators of all countries do not regard Lenin as an educator, except in so far as he has influenced education in the Soviet Union and in the satellite countries. From the viewpoint of education as a science, I said, he is not an educator, but rather a political leader, and we most certainly do not quote him in writings on educational theory.

The professors of the institute asked us several interesting questions on various phases of American education. They seemed to be chiefly concerned with the impact of racial segregation on American education, the teaching of science and mathematics in our schools, the status of foreign-language instruction. They showed definite interest in John Dewey.

The name of John Foster Dulles was brought up by the Russians from time to time. Their view was that the Americans as a people desire peace, but are being led into war by the warmonger Dulles. My reply was that we fear the Soviets' foreign policy as much as they fear ours, but we feel that it is out of place to discuss politics in a scientific conference on education. Read expressed the distrust that most of us have of Andrei Gromyko and other Soviet leaders who are constantly talking about peace but do not fit their actions to their words.

Our range of topics covered also noneducational topics, such as the weather, the beauty of Leningrad, experiences during World War II and food. Our second session was held right through dinner hour, and the Russians set up a fine repast to keep the conference going. In fact, the talks proved so interesting and informal that none of us made a move to adjourn. The Russians appeared to be so pleased with their American guests that they even discussed matters of a more personal nature, such as the control by wives over their husbands. When war was mentioned once more, Read commented that there would be a domestic war if the husbands did not get back to their wives. The Russians laughed heartily and the meeting was over.

One of the things that I learned in this conference was the disconcerting effect of the query, "How do you know?" when one of the Russians made some critical comment about the United States or its school system. As a rule, the information was derived from conversations with Americans held a great many years ago or from Soviet writings about America. The sources, for the most part, are faulty and outdated and far removed from original data. Another useful technique, I found, was the quid pro quo. Frequently, the Russians would have to soften their position when we found analogs in their country to what they criticized in ours.

It would be worth while to analyze at some length the pedagogical textbooks and syllabi used in the teachers colleges in the USSR. For present purposes, however, it will suffice to mention the outline of the

course on the history of education which is required of future Soviet teachers. The syllabus on "Istoria Pedagogiki," which was issued in 1957 by the State Pedagogical Publishing Office, is one of a series of booklets comprising the series "Programmi Pedagogicheskich Institutov." These brochures are issued under the direction of the Ministry of Education of the Russian Soviet Federated Socialist Republic. The one on educational history consists of 19 pages outlining what is to be covered in a course in the pedagogical institutes. The outline gives short shrift to the ancient and medieval periods, and devotes two pages to Comenius, Locke, Rousseau, Pestalozzi, Herbart, Diesterweg and Robert Owen, among the significant non-Communist educators. About two-thirds of one page is given over to Marx, Engels and others whose works affected Communist thinking about education. Kerschensteiner, Lay and Dewey are mentioned in a few lines. So much for the general history of education.

HISTORY OF EDUCATION: SOVIET VIEW

More attention is given to the history of Russian education from medieval times until 1917; but the emphasis seems to be on the third part, the history of Soviet schools and pedagogy. The favored educators are Lenin, Krupskaya (his wife), Makarenko and Kalinin. Stalin's name is nowhere mentioned in the outline proper.

The bibliography of two and a half pages is divided into two parts, required and supplementary. All prospective teachers must read and pass tests on selected works of Marx, Engels, Lenin, Stalin, Krupskaya, Kalinin, Makarenko, Diesterweg, Ushinski, Tchernishevski and Dobroliubov. The suggested readings were from Krupskaya, Kalinin, Makarenko, Bielinski, Herzen, Ushinski, Tolstoy and Pirogov; and from only three non-Russian educators, Locke, Rousseau and Pestalozzi.

There can be no doubt that the course in educational history pays only lip service to selected foreign educators, but concentrates heavily on Russian and especially Soviet education. Thus the Soviet teacher is heavily fortified with Communist ideology in his pedagogical preparation, as well as in the other aspects of his program. The Soviet authorities are not primarily concerned with pedagogy as a science; what they want is the application of its principles to ensure the existence of the Communist regime. This is what we must keep in mind when we talk about the alleged supremacy of Soviet education as a whole or in part. We deal not simply with education, but with Communist education; not simply with teachers, but with Communist teachers. Our knowledge and perspective of education in the USSR and in the United States will be more accurate if we do not forget the fundamental nature of Soviet pedagogical science.



America's Moonlight Problem

Edward M. Ryan

MOONLIGHTING," like "automation," is a bright new word for a phenomenon that has deep roots in our industrial society. It means the practice of a worker's holding two or more jobs concurrently.

The Census Bureau reports that one out of every 20 employes in America is a moonlighter. In these days of high living costs, high taxes and the increasing urge of Americans to "live it big," there is more need to moonlight than ever before in our history. As family budgets strain with the load they carry, the breadwinner in many households is faced with a chronic problem—how to keep ahead financially. (Besides the great number of persons holding two or more jobs, there are more women working than ever before. Some of them earn more than their husbands.)

A SPATE OF PROBLEMS

My concern with moonlighting is not so much with the employer-employee problems it creates as with its effect on American family and home life.

It is a known fact that our divorce rate is still climbing, that delinquency among young people is more prevalent than ever before, and that the home is increasingly looked upon more as a central spot in which to receive mail and watch TV than an institution created and blessed by Almighty God. It won't do to regard moonlighting as just another of the fads and trends of the 1950's, shrug it off, and wait for the next coined word to come along. There are implications here that cry for serious consideration.

The Dartnell Corporation, Chicago business publishing firm, some time ago released the results of a survey on moonlighting practices. Included in the report, which appeared in *American Business* magazine, were viewpoints of medical men, executives, college placement directors and moonlighters themselves. Interestingly enough, some moonlighters are executives seeking to keep up their standard of living against an avalanche of mortgage payments, bills and generally high costs of maintaining a home. The general trend of comments in the report showed that moonlighting isn't considered the best thing for a man, either physically or spiritually. "Excessive fatigue," said physicians, causes emotional

and physical breakdown, makes a person more accident-prone, leads to marital strife.

Admittedly, as the cost of living grows and the work-week shrinks, more and more employes are faced with problems of increasing earnings. In many cases, the talent a man has to offer is limited. It won't earn a large income unless he works long hours. So, what to do? Most moonlighters are honest, hard-working people, filled with ambition and a desire to give their loved ones a higher standard of living than they now enjoy. They would be shocked at any criticism leveled at them. They would say: "Why pick on me? All I'm trying to do is keep my head above water. Is that a sin?"

That is the unfortunate part. Moonlighters are sincere individuals, usually married or planning to marry. They want only to keep themselves and their loved ones secure. Is that a sin? In my opinion, it isn't. But it isn't a sin to borrow money either—that is, if you intend to pay it back and will have the means to do so. Yet it's better not to have to borrow the money in the first place.

What can be done to check the spread of moonlighting? This may sound a bit idealistic, but I think much of it can be eliminated by more equitable wage standards, by an educational campaign to show husbands and wives that their major responsibility lies in their home, in spending time together and with their children. Another cure—and if I knew the answer to this one, I'd run for President—would be to curb the creeping inflation and all of its by-products which are fast making Americans emotionally a maladjusted lot.

A MAN NAMED GEORGE

Let me pass along an actual incident I came across recently. We will call the man George. George is a hard-working fellow, a construction man. At the time all this happened, he was 45 years old, married 20 years and had 3 children ranging from 18 down to 4 years. He had a modest home in the suburbs of a large Midwestern city. George might be described as "typical American working class," if we allowed ourselves to speak of classes in America.

He had been with the same firm for some 12 years. His weekly income—when he was working regularly—was \$175. His mortgage payments were \$92 a month, and he had the usual car payments and the living expenses any home-owner faces. George loved his wife, his children and his home. He was what the credit

Mr. RYAN, who formerly headed Elliott & Ryan Industrial Service, Cincinnati, is presently editor of *American Business* magazine.

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companies would call a "good limited risk." "Limited" meaning "up to a point he's satisfactory on payments."

Today George is a moonlighter. He is also separated from his wife and children. The reason? Slowly, George began to get behind in his payments. A little at first—the milkman had to wait an extra week; it took two notices that the car payment was due; a few doctor and dentist bills were unpaid. Then the pace quickened—the bills got bigger, the creditors tougher. George's wife, an understanding enough woman (when things went well, as they had during most of their married life), began to bicker about her insecurity, about the bills, about George in general. So George started looking around for a second job that would bring in extra money. First, it was a little evening work with a friend who was a home builder—then it was a four-hour job at night with a local publishing firm as a maintenance man.

IN ANYTOWN, U. S. A.

George made some more money, but he was getting tired. Life at home was anything but pleasant. The wife still seemed to needle him. He was catching up with the bills but they still hung over him. Then he began having some trouble with lingering colds; he was slipping. To end the story quickly—he still has the extra jobs (two of them the last I heard), but the wife had gone home to stay with her sister and she has the children. The house was sold and that paid off the remaining bills.

George's case may sound extreme. It isn't—such cases are happening day after day in American homes. Except in unusual circumstances, I submit that taking the extra job, working night and day, is not the answer—morally or physically. It was not intended that man live only to work. It certainly wasn't intended by our divine Master that the problems of this life should interfere with the basic purpose of our very existence. Today we hear a lot about Sunday work—jobs offered by retailers who are open all day Sunday for business. Ever wonder where the help comes from? I'll tell you—it comes from the homes of America; it comes from men and women who are trying to add that little extra to their purses that will meet next week's obligations.

With the few exceptions where it doesn't have a direct bearing on family life, moonlighting is an insidious practice. It's like gambling, drinking or anything else where excess enters into the picture. It is also habit-forming, and as capable of deadening the human body as opium or heroin or any bad habit.

I am not trying to be an alarmist and I am not advocating a law forbidding a man to hold more than one job. But I do submit that this practice, when carried to excess, does more to ruin the American home, physical well-being and national strength, than smut shows, excessive drinking or that old favorite of the motion-picture writers, adultery. Thinking management men, labor leaders, educators, physicians and clergymen condemn the practice except where it is an absolute necessity. Maybe we should make the campaign stronger.

Dwight Macdonald: Another Orwell?

Orville Williams

"THE TROUBLE with George," said a friend of the late George Orwell in England, "is that the intellectuals don't know what category to put him into." The same words may well apply to the American critic Dwight Macdonald today. Macdonald is frequently called a "radical," though for many years he has shown that among political thinkers he mainly appreciates Burke and Tocqueville. At the same time he is called a "conservative" (usually by his enemies), though he is a professed agnostic and, on many points, an anarchist. People call him "a high-highbrow," without considering that his best articles have been those attacking prevalent highbrow fads and pretensions. Thus his position is not easily classifiable within the confused hierarchy of American letters.

At any rate, his reputation is rising. For several years now Macdonald has served as a staff editor of the *New*

ORVILLE WILLIAMS, which is the author's pen name, tells us here why MR MACDONALD'S star is rising on the U. S. literary scene.

Yorker, where he seldom writes more than two long articles a year. Probably not too many people read a series of articles very critical of the projects of the Ford Foundation which he wrote in 1955. Still, the series was not yet concluded when the directors of the Ford Foundation suddenly announced the termination of their project-grants program. They transferred the funds to colleges for the now well-known program of across-the-board salary increases for teachers. It is, of course, impossible to ascertain how much Macdonald's criticism, in many ways devastating, had to do with that radical decision; yet it would be rash to dismiss the possibility of such an indirect influence.

A WRITER TO RECKON WITH

Macdonald's brilliant attack on the James Gould Cozzens boom, published in the January issue of *Commentary*, contributed to the permanent deflation of *By Love Possessed*. Ever since the Macdonald article, the earlier almost universal adulation of the Cozzens novel is beginning to wane. In England, where he served last

year as a contributing editor to *Encounter*, Macdonald is known by many intellectuals as one of the most interesting American critics of these times. It may well be that he is the kind of writer whose talents are seldom recognized within his own country.

For Dwight Macdonald is an American, an American in the individualist tradition; at least as American as Emerson or Irving Babbitt and, to continue with opposites, more American than Thomas Paine or H. L. Mencken. He was born in New England 51 years ago; he went to a New England private school and to Yale; then he was a trainee at Macy's and a staff writer for *Fortune* magazine.

During the mid-1930's he grew disillusioned with the policies and attitudes of American capitalism. Like so many other intellectuals, he became impressed with Marxist theories; he joined a Communist faction; he became a radical agitator and journalist; and for seven years he was an editor of *Partisan Review*. Unlike so many of these intellectuals, he almost immediately recognized the horrible nature of the Soviet dictatorship. He turned against Stalin's Russia well before the Stalin-Hitler Pact. He became a Trotskyist, but found intellectual dishonesty even within that splinter movement. He broke openly with the faction in 1941; two years later he resigned from *Partisan Review*.

A NEW START

For four years after that Macdonald, single-handed, edited, published and in large measure wrote most of an extraordinary little magazine, *Politics*, whose back issues are now being sought by certain collectors. By 1948, however, as he says himself in the introduction to his last collection of essays (*Memoirs of a Revolutionist*, Farrar, Straus and Cudahy, 1957), he became aware of the limitations of politics; soon afterwards he took his job with the *New Yorker*. Since that time his indisputable reputation as a superb stylist has emerged. It is a well-deserved reputation; Macdonald is one of the clearest writers of English prose in America today.

Once more we should look back at that curiously jumbled little magazine, *Politics*. There we can catch a glimpse of Macdonald's stylistic abilities; but we can see much more of his singular political and ethical principles. In a number of ways, of course, *Politics* was like any radical magazine, with attacks on religion, on militarism, on capitalism. Far more important, however, are those positions which made *Politics* unique. In 1944-1948, because of the usual time-lag in intellectual movements, pro-Soviet and radical-leftist tendencies in American intellectual life were strongest and most widespread. In those years *Politics*, always consistently and often alone, criticized the agreements at Teheran and Yalta, the idea of unconditional surrender, the treatment of Germans under the slogan of "collective guilt," the hysterical utterances of some of our military leaders, the mistreatment of Japanese-Americans, and every visible instance of callousness, sham and inhumanity on the American scene. In many ways these lonely and courageous positions coincide with the often lonely positions taken by George Orwell amidst the leftist in-

telligentsia in Britain (Orwell also used to send occasional pieces for publication in *Politics*). But there is more to that parallel.

Like George Orwell, Dwight Macdonald is eminently a moralist. This is a rare phenomenon among professional intellectuals of the 20th century, especially on the left. Like Orwell, Macdonald came from a bourgeois family and turned to the left because he was disillusioned with the materialism and superficiality of the bourgeois world. That for both men the source of this original decision was moral sense, rather than self-pity or intellectualism or radical faddishness, is evident from their subsequent development. Orwell's and Macdonald's moral sensitivity endured, and prevailed even during their radical-leftist periods. It was not a shocked, and belated, realization of the dreadful nature of communism that made them critical of the leftist illusions of the 1930's; their writings reveal that they were skeptical about these illusions from the very beginning. The true and perhaps the best Orwell is there long before the popular success of *Nineteen Eighty-Four*; the personal integrity of Macdonald is evident throughout his deepest "radical period."

It is true that Macdonald's stylistic abilities frequently seem to incline him toward superficial brilliance. And it may be said that as long as he tries to be an American Lytton Strachey, he will not become the American Orwell. Yet even a cursory review of Macdonald's writing career will reveal that his moral concern is stronger than his unquestionable talent for satire. Americans, who tend to be unduly sensitive to satire, say that Macdonald is "too smart," that he is an anarchistic debunker. The important thing for us is to notice just what Macdonald is trying to debunk. His attacks have ranged the ideological spectrum: from Carlyle to Stalin, from Henry Luce to James Gould Cozzens, from the *Nation* to the *National Review*. Yet this catholic taste for combating error is not the sour acidity of the cynic; it is closer to a zeal for assailing sham and falsity wherever they appear.

THE GOOD PAGAN

Somewhat belatedly (and especially after the publication of Christopher Hollis' book on Orwell a couple of years ago) Catholics in England and Ireland now look upon Orwell as if he had been what St. Augustine would have called the good pagan. And we must recognize that it is not at all Pelagian to prefer the good pagan to the bad Christian, provided that by "good" and "bad" we mean Christian standards of good and bad. In other words, the good pagan is the pagan who acts and thinks in a Christian manner.

There is considerable evidence that, like Orwell, Dwight Macdonald may be such a man. It is true that, like Orwell, he occasionally takes a swing at the Church; and in the autobiographical introduction to his collected essays he makes the flippant statement: "My record is impeccable: I am not now and have never been a member of any church. . . . Religion, in short, bores me even more than Marxism." Yet the context of this passage, and the very tone of that book, are such

that one immediately senses a certain uneasiness, a certain doubt, behind the sharpness of this assertion; it sounds like the agnostic whistling in the dark. It is hard to believe that a man so extremely bored with religion would write such a deeply human, and deeply sympathetic, series of articles on Dorothy Day and the Catholic Workers as appeared in the *New Yorker* a few years ago.

In his now famous Cozzens review Macdonald said not only that Cozzens was a bad writer, but that his anti-Catholic mouthpiece, Penrose, was a boorish bore; that no Christian gentleman would act, talk and think like Cozzens's heroes; that sex isn't love. Again, in a recent review of the work of James Agee, Macdonald returned to the theme that our world is loveless, and that recognition of the tenderness of love within families is regrettably missing from the works of most of our prominent writers.

Without charity, faith is nothing. The eternal words of St. Paul to the Corinthians echo curiously through the writings of Macdonald, even during his radical and anticlerical period. For him, charity means far more than organized humanitarianism—which he abhors. One of the commendable things in *Politics* was Macdonald's constant insistence on treating the defeated Germans and Japanese humanely and sending them food and clothing. This was a good three years before the Marshall Plan and at a time when many eminent American writers regarded the Germans as a race of incurable criminals.

"Where there is no love, put in love and you will take out love," Macdonald quotes from St. John of the Cross. He liked Gandhi, not so much because of the Indian leader's tolerance as because of his capacity for love—for loving "to such an extent that he seems to have regarded the capitalist as well as the garbageman as his social equal." And in response to a questionnaire put out by *Partisan Review* in 1950 about belief in the existence of God, Macdonald wrote: "I have come to be interested in ethics to such an extent that I am constantly charged by the 'secular radicals' with being religious myself. Yet such, unfortunately, is not the case." The "unfortunately" at least suggests that Macdonald's previously cited flippant statement about his supreme boredom with religion perhaps should not be taken quite literally.

SMALL THINGS THAT REALLY MATTER

"The questions that now interest me," wrote Macdonald in 1950,

are not the "big" ones: What to do about Russia? Is Planning Incompatible with Capitalism? Will There Be a Depression? Does America Need a Labor Party or a Revitalized Democratic Party, or just a Dozen More TVA's? Is World Government the Answer to the H-Bomb? . . . It is the "small" questions that now seem to me significant. What is a good life? How do we know what's good and what's bad? How do people really live and feel and think in their everyday lives? . . . Who am I? How can I live lovingly, truthfully, pleasurable?

It may be arguable that these could be the words of someone not a Christian; it is not arguable that these are the words of someone groping for a higher kind of truth.

It would be a great pity if American Catholics should either disregard Dwight Macdonald or wrongly categorize him as a "smart writer," a "secular radical," or at best a "brilliant agnostic." We have no right to claim him for our own. Yet we should understand and sympathize with so talented a man as he moves about alone, searching for the harmony of truth with the divine Word. We should appreciate what it means when this ex-radical, who even now entitles his last book *Memoirs of a Revolutionist*, chooses for his concluding essay an article, not about politics or about criticism, but one in which he reveals his horror at the lovelessness of the modern world—a world where families are breaking up; where a friend, knocked down by a car, is left in the gutter; and an elderly woman who has fallen lies for hours in the street, with no one to help her. This essay of a man "bored with religion" concludes with a long quotation from the Gospel according to St. Luke—the parable of the Good Samaritan, by which Jesus illustrated and reinforced the Great Commandment of love.

First Mass

Now let no tarnished praise
carve in my breast a stone
of silence—no monolith
to worship—no polished jasper
to fondle like a child's trick
at every turn of the screw.

I too hear the thunder
in the Cup that smothers
the shuffle of my pulse—
and the peal of eternity
that throbs in my fingers
as I hold this Disk of light.

But what mystery in this earnest murmur
of God's? This shrill sigh,
bright as a sunrise, of agony
pressed from the granite hills,
ringing as memory, and remembered?
Only Emmaus? Or Tabor? Or Golgotha?

Or is it this dying world
caught up like so much sand
in the hand of God and branded
to a flaming cross with Christ
like a beacon burning crimson
in the night, that I see?

CARL QUINN

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State of the Question

THE APPEAL OF THE WESTERN MOVIE THRILLER

We suspect that more than one supercilious critic of television's current spate of "horse opera" has secretly put in his quota of half-hours before the 21-inch screen watching the bad men get theirs to the accompaniment of drumming hooves and barking 45's. Mr. Ellis, a graduate instructor in Fordham University's School of Education, offers some interesting, and far from supercilious, reflections on the present popularity of westerns on TV.

ALL WHO SUBMIT TO THE HYPNOTIC EYE of television know that the medium is currently going through a cycle of "westerns" and musical shows. What can we make of the networks' propensity for crowding so many similar programs into one season and even into one corner of one day? One is tempted to condemn the western as an omnipresent and rather sterile nuisance; but before doing so it might be profitable to speculate on the reasons for the present upswing of the western in popular favor.

Our National Favorite

First of all, why is the western such a hardy perennial in American fiction? The western packs many popular ingredients not particularly worthy in themselves—war, violence, destruction. But are not these elements possible in almost any locale? Furthermore, the western has too tight a grip on the adult audience to be explainable entirely in terms of the number of rounds discharged or cattle stamped.

We are a young nation—a mere half-dozen generations old. Though we cannot in these onrushing days compare the state of our development chronologically with that of Greece or Rome or the other European cultures, we might consider ourselves still in the epic period, wherein we celebrate our youthful growth and early heroes. There are not many countries that can remember a time of great geographical expansion as we remember our westward thrust of the last century.

No nation can do without its heroes, but modern literature, psychologically oriented as it is, has not supplied us with many stalwarts. Undoubtedly we shall in time get better psychological fiction, but just now it is ridden with perverts, neurotics, cowards and other abnormal cases, and no one is heroic—not even the psychiatrist. The heroic vigor of the Christian martyr and knight seems to be lost to view under an accum-

ulation of dimly understood centuries. This dearth of heroism may be the chief reason for the current rash of westerns, where at least one strong, valiant man is a must.

America, as the theory goes, has always looked to her frontiers. But we have run out of geographical frontiers—the kind which the popular mind can best picture—and must content ourselves with the still relatively recent echoes of horse's hoof and wagon wheel. Even yet the American likes to imagine himself as rugged as the Rockies and as adventurous as Lewis and Clark. Perhaps we have grown soft and satisfied, but in imagination's mirror we are robust and intrepid.

The Turkey: Our Emblem?

Not so long ago an inquiring photographer, pointing out that Benjamin Franklin had suggested the adoption of the turkey as our national bird, asked whether it would not be a good idea. While the bald eagle is an apt symbol of young America, the turkey has obvious historical ties with the early settlers. We are a people characteristically thankful for our immense natural resources, and the turkey remains the Thanksgiving bird: no one would eat bald eagle for Thanksgiving dinner, even if he had one. We are not lean like the eagle but plump like the turkey, if our great popular concern with dieting is any indication. But the respondents unanimously favored the eagle and advanced such adjectives as "majestic," "proud," "independent." The turkey, however, is both proud and majestic, as anyone who has ever watched one strut will bear witness. And the independence of the eagle is of an unflattering, anti-social sort. Even a bald person's inclination toward the eagle might dim with the realization that the mature bald eagle's head is comfortably feathered.

But leaving aside any American dreams or illusions, the western has the

capacity to express in a fundamental and dramatic way very basic themes—such as self-preservation and the preservation of human liberties and property. The familiar cowboy image of "biting the dust" illustrates far better than does the urban hoodlum biting the pavement the principle that dust we are and to dust we shall return. In the city, personal property frequently has to be represented by a handful of paper (counterfeited for the television cameras). In the west, property is pre-eminently land—intrinsically valuable, something which can be viewed and appreciated for what it is; thus, it is much easier to believe in a man's fighting for it.

The Tough Customer

Another theme which makes sense in a western is the cliché that will always be with us because it will always be a last resort: taking the law into one's own hands. The legitimacy of this act is always a crucial decision, but in the proximity of police and courts it can usually be justified only in a highly artificial and contrived situation. In the early West, however, it was a real problem; most westerns have the virtue of recognizing right and wrong, their direct and personal bearing on men's lives and the necessity of fighting for right. There is a great deal of simple white and black in western stories, and while there is room for sophistication on the prairies, there is no room for that kind of sophistication in which there is only a lot of amoral tattle-tale gray. The



western will be the last stronghold of right and wrong in American fiction.

Another western trait is the union between man and horse—their combined intelligence, instinct, strength and spirit in the pursuit of a goal. Even the modern love of engines is not of the same order as man's fascination with

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horses. We shall probably always measure the performance of our engines in horsepower. In addition to his raw power, the horse is both alive and loyal—perhaps the supreme example of the ordering of nature which allows man to subject the animal to his service.

Cruel the western is and violent; but rustling, fence-cutting, monopolizing the water supply and such situations, upon which script writers freely draw, were threats to human subsistence. Out of such great struggles all through history came the safety which allowed societies to flourish and to build. The point is not that the pioneers' motives were always, or even most of the time, pure. Lawlessness and greed were commonplace among the men who drove the Indians before them and washed the gold from Californian streams. (And it seems to me that the writers of westerns often recognize this fact better than our Government has.) The point is that the men were tamed even as they tamed the West. Order *did* come to the West, and there were courageous men who brought it about. The artist needs no further assurance.

Heroic Violence

Men will always sing of the wrath of Achilles, of arms and the man. The snob will sneer at the barbarism of the participants, but the honest man will stand in awe of them, and a good barbarian he will love. He will always prefer the characteristically quiet western hero, who explodes into action when the chips are down, to the noisy pacifist who continually stirs up bad temper, and, on principle, recedes in a crisis. It is not the relative amount of noise but its meaning that interests the audience. The western *aficionado* seems full of ardor for physical contention, but take away the cause and all the passion cools. We cannot approve of the cause until we discover whether or not it is life, liberty and the pursuit of happiness.

Apart from the historicity of televised Wyatt Earps and Davy Crocketts, the western or frontier tale is unique and indigenous to American culture (or, if you must, lack of culture). At its best it is a folk art portraying fundamental problems and deserving heroes against a wild and challenging landscape. The Man in the Gray Flannel Suit will never supplant the cowboy in the popular imagination: he is not basic enough. Let us distinguish between the legitimacy of a form and the skill of its execution, and hope that the more worthy westerns, and those only, will survive the summer lull in the shooting.

ROBERT P. ELLIS

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It will come as no news to the knowledgeable that the best-seller lists don't necessarily include the best fiction of the period. It strikes this observer that this was never better demonstrated than during the past six months. The *New York Times*' roster, for instance, nominates 16 novels as best-sellers. Included are Cozzens' *By Love Possessed*, Shulman's *Rally Round the Flag, Boys!*, Goudge's *The White Witch* and Traver's *Anatomy of a Murder*. We have said our say on some of these in previous issues; others we shall mention in the course of this survey. But it will become evident, I think, that there is quite a clutch of better novels that could have won the fame of best-sellerdom.

Perhaps the most convincingly human novel of the past half year was James Agee's *A Death in the Family* (McDowell, Obolensky. \$3.95). The book was one of the runners-up for the National Book Award, and deserved the accolade much more than the ultimate winner, *The Wapshot Chronicle*, by John Cheever. Agee's beautiful tale was somewhat prophetic, as the author died shortly after its completion; he was in his early forties and just realizing his full maturity as a novelist. The story is deceptively simple; it tells of the death of a father, as seen through the eyes of his young son, and the beauty of the tale lies in its depiction of how family love grows through the bereavement. More than this, there are lovely "intimations of immortality" most unobtrusively interwoven into the quiet meditation.

Less meditative but providing food for sober thought is *Our Kind of People*, by Jack Dillon (Ballantine. \$3.95). In dramatizing the reactions of white residents of a swanky neighborhood when a Negro family moves in, Mr. Dillon sets for all of us an examination of conscience, and he does it without preaching, merely by posing the problem without offering any pat solutions. It is not great writing, but it is a first-class story with undertones in depth. Albert Camus' six stories in *Exile and the Kingdom* (Knopf. \$3.50) will reveal a rather strange and oblique power, if we keep in mind while reading them the problem of man's attempt to hold a dialog with his fellow man.

Family Involvements

Three excellent novels, one of which (*Greengage Summer*, by Rumer Godden [Viking. \$3.50]), is still on the best-seller rolls, engage us next. C. P. Snow's *The Conscience of the Rich* (Scribner. \$3.95) is a probing study of a search for values in a rich family of English Jews, when the younger generation revolt against their father's standards. As the title suggests, the book is a long (and extraordinarily suggestive) case of conscience.

Miss Godden's tale is remarkable—as most of hers are—for its evocation of child-character. This story deals with the growing-up of a young brood while their mother is in hospital. The scene is laid in a pension in France, and there is good suspense to spice the story of the children's development.

Peace River Country, by Ralph Allen (Doubleday, \$3.75), is a homey tale of family love that is threatened but never quite disrupted by the father's "illness" (he is an alcoholic). Devoted to his children, he is still a menace to them, but his accidental death serves to knit mother and brood closer together as they press on to their land of promise on Peace River.

The following novels are well worth thoughtful reading. Only one (*Home*

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from, the Hill, by William Humphrey [Knopf. \$3.95]) got good reviews, but strangely enough it dropped off the best-seller list rather too soon. It is a powerful story centering about a husband and wife who dislike one another but dote on their son. Emerging into manhood on the pattern of his hunter-father, the son runs into stormy love that ends in tragedy. Some of the best of the strong writing deals with hunting scenes.

A strangely moving book has a strange history. *Angry Harvest*, by Hermann Field and Stanislaw Mierzenksi (Crowell. \$5), is the result of collaboration between an American and a Pole and was written in a shared prison. It probes into the self-deceit of a German landholder during World War II. He gilds his semi-good deeds with sanctimonious phrases, and the climax comes when he betrays the girl whom he had, for reasons of his own, befriended. This is a fine, if mordant, study of how petty self-deception can corrupt motives of the best of us.

In what has been called the first novel on the theme of Himalayan mountain-

Every six months AMERICA casts an eye back over the half-year's flood of books. Most of the books have already been reviewed, but the special reviewers have here added other titles as well. The roundup will be concluded next week with three more section: religion, biography and the world scene.

climbing by a real mountain-scaler, Wilfrid Noyce tells a gripping tale in *The Gods Are Angry* (World. \$3.75). Its theme is what the mysterious peak of Changma means to the five men who attempt to scale it; to each in some way or another it represents the achievement of a personal need. There are some dramatic descriptions of the hazards (which may have the added attraction of sending readers to Troyat's *The Mountain* of some years ago, a "minor classic" in this type of literature).

Ireland of the I.R.A. and of North-South bitterness features in two books. Both are authentic-sounding and neither is bitter. Arthur J. Roth's *A Terrible Beauty* (Farrar, Straus & Cudahy. \$3.95) deals with a young man caught up in the I.R.A. raids, whose conscience finally impels him to inform on his companions. His wrestling with the problem is quite convincing. *The Land of Cain*, by Peter Lappin (Doubleday. \$3.95), stresses the religious problem among the Catholics and Protestants in Belfast, and is notable for the fact that the villains and heroes are about equally divided between the religions. It is the first novel by a young priest and, as the cliché-cloyed critics say, "promises well."

Austria and Other Locales

A superior novel, both in plotting and in realization of human motivation, is *Backlash*, by Morris L. West (Morrow. \$3.50). Austria after the surrender in 1945 is the locale, and intertwined with the murder of an American sergeant by a crazed Austrian ex-soldier are twin themes of reconciliation in marriage and the wise ministrations of a well-drawn Catholic priest.

The first fictional excursion into far-off times and lands to come to the notice of this roundup in some time is *The*

Young Caesar, by Rex Warner (Little, Brown. \$4.75). In a deliberately paced novel, the author gives us a sophisticated picture of the man from his childhood until his departure to Gaul. In the course of the story there are good asides on the morals and customs of the times. The very thoughtfulness of the treatment clogs the narrative verve, but it is a book for the casual reader.

Two novels about India well worth consideration are *The Guide*, by R. K. Narayan (Viking. \$3.50), and *A Time to be Happy*, by Nayantara Sahgal (Knopf. \$3.95). The first is a most beguiling satire on making a business of offering spiritual comfort to the distressed. An Indian tourist guide discovers that if he mouths enough platitudes he will be considered a holy man. The vagaries that lead him to this "vocation," and the way his hypocrisy is unmasked are told in a lovely evocation of life in a small Indian village. The second novel deals with the relations between British and Hindu families living in the stirring times which culminated in India's independence in August, 1947. The book is notable for its complete lack of rancor against colonialism.

Bruce Marshall's *The Accounting* (Houghton Mifflin. \$3.95) is a disappointment. Its strength lies in the vivid

ness with which he brings to life the world of business and banking, as a suspected embezzlement is investigated in a French firm. The husband-and-wife

Five Specials

A Death in the Family

by James Agee

Our Kind of People

by Jack Dillon

Greengage Summer

by Rumer Godden

A Terrible Beauty

by Arthur J. Roth

Thy Wedded Husband

by Mary O'Connor

aspects of the story, however, are embarrassingly in bad taste.

Both *Michelangelo the Florentine*, by Sidney Alexander (Random House), and *The Mapmaker*, by Frank G. Slaughter (Doubleday. \$3.95), are far better for their recapturing of the spirit of the times than for their plot structure. Renaissance Italy comes alive in the first, despite a very episodic style-pattern; the second treats of the days of Henry the Navigator of Portugal in the mid-15th century, and catches well the drive for exploration that inspired the seafarers and mapmakers of the age.

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A Chinese classic of the 18th century comes to us in good modern English in Chi-Chen Wang's translation of Tsao Hsueh-Chin's *Dream of the Red Chamber* (Twayne, \$6). There is a fairy-tale quality to this tale of intrigues, family and court customs of the old China. A Romeo and Juliet motif runs through the rather charming love story that bulks large in the book.

The U. S. Past

Brief mention can be accorded to the following, which retell our U. S. past. *The House in Ruins*, by Robert S. Weekley (Random House, \$3.50), tells, in vivid concentration on one Southern family at the end of the Civil War, of the smoldering resentment that lived for so long in the hearts of many to whom the Confederacy was the last stronghold of gallantry and chivalry. Expert historical-yarner Paul I. Wellman recounts, in *Ride the Red Earth* (Doubleday, \$3.95), the adventures of a swashbuckling Frenchman who ventured too close to the borders of New Spain, was captured by the Spanish and clapped into jail in Mexico City. Wild Indians, bandits and intrigue meld in this true (in the main) story that gallops along.

A little-known segment of U. S. history is well dealt with in *The Wind in the Forest*, by Inglis Fletcher (Bobbs-Merrill, \$3.95). Its plot hinges on the pre-Revolutionary conflict in North Carolina between the frontier farmers and the conservative planters. Some of the flare-ups in this situation helped to fan the embers of discontent into the War of Independence.

Our next book, Frederick F. Van de Water's *Day of Battle* (Ives Washburn, \$4.50), is the last of a four-volume sequence depicting some episodes of the Revolutionary War in Vermont. The dialog is strained and the plot much too much loaded with coincidence, but the ragtag character of the American Army and especially the limning of the unwilling volunteers add a dimension to our understanding of the odds against which we became a nation. John Paul Jones is the hero of *The Revolutionary*, by Lawrence Schoonover (Little, Brown, \$5). The external adventures of the naval genius read well and excitingly enough, but the man never quite convinces. After all, not much is known about him and the reader is left pretty much in the dark after he has finished this good seagoing yarn.

The first section of *They Came to Cordura*, by Clendon Swarthout (Random House, \$3.50), is superbly written as it describes General Pershing's punitive expedition into Mexico in 1915. After that the book bogs down in psychology—and a symbolism that seems to be straining after the effect of a Greek tragedy.

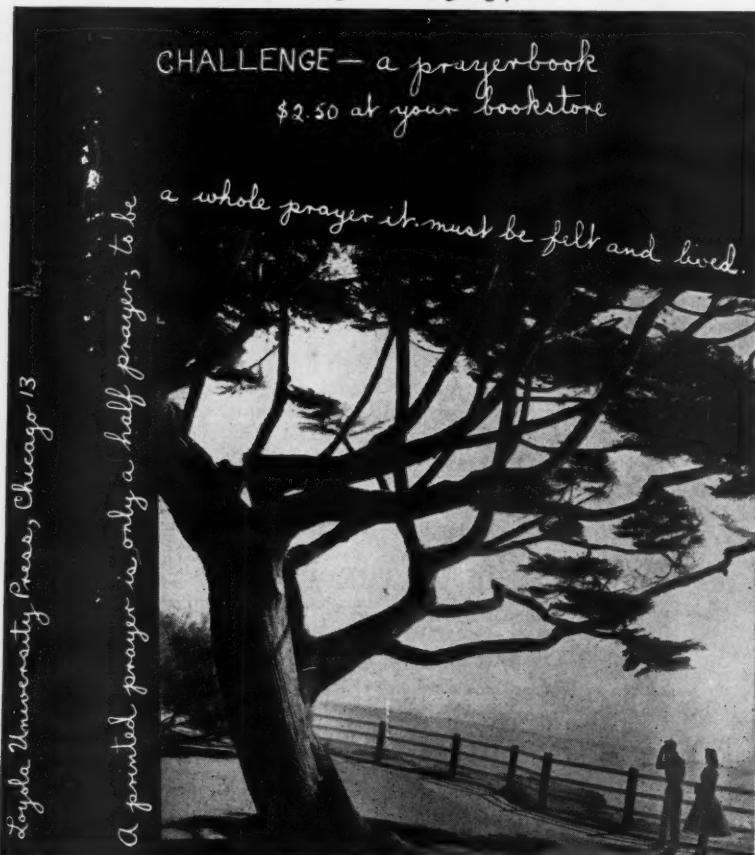
Retracing our steps a bit, we come upon *The Winthrop Woman*, by Anya Seton (Houghton Mifflin, \$4.95), a very detailed and thoroughly researched history of the stormy niece of the first Governor of the Massachusetts Bay Colony. It is notable mainly for its picturing of the Puritan atmosphere both in England and in the colony.

Modern Living

Two novels concerned with modern ways of making a living are *Park Row*, by Allen Churchill (Rinehart, \$4.95), and *The Raw Edge*, by Benjamin Appel (Random House, \$3.95). The first is a highly colored fictional treatment of the "golden age" of American journalism and is remarkable mainly for its analysis of the sinister influence of the press in pushing the United States into the Spanish War. The second, not recommended to the fainthearted, is a rough and violent (but sincere and authentic) story of gangs and corruption on the New York waterfront.

Three still on the best-seller list deserve mention, if only to keep the record straight. *Anatomy of a Murder*, by Robert Traver (St. Martin, \$4.50), is most defective as a novel, but its courtroom scenes are entralling. Elizabeth Goudge's *The White Witch* (Coward-McCann, \$4.95) and Edna Ferber's *Ice Palace* (Doubleday, \$4.50) tell respectively—and best-sellerishly—the stories of the fight between Roundbacks and Cavaliers and the development of Alaska into a territory that bids fair to rival Texas, whose glories Miss Ferber celebrated two years ago in *The Giant*. Oh, yes, Sloan Wilson's *A Summer Place* (Simon & Schuster, \$4.50) is thrusting its nose under the best-seller tent. It's not as good as *The Man in the Gray Flannel Suit*; enough said?

Let me close by calling attention to a sleeper. I pride myself on performing this service from time to time. I note in the New York *Times Book Review* for May 4, for instance, that Elizabeth Spencer's *The Voice at the Back Door*, of last year—which I claimed was one of the best novels of the season (it was on the interracial question)—has belatedly been awarded the Rosenthal Award for the "best novel which, though not a commercial success, is considered



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America • MAY 17, 1958

a literary achievement." It then went on to get the Kenyon Award as well. Well, keep your eyes on *Thy Wedded Husband*, by Mary O'Connor (Houghton Mifflin, \$3.50), reviewed in these columns (inadequately enough, struth) last week.

Lots of good books. Any great ones? Looks as though no.

HAROLD C. GARDINER



Historians this season are in a revisionist mood. One of the central problems of European history, for example, has been the transition from the ancient world to medieval civilization. The older view gave isolated and perfunctory treatment to Byzantium and Islam and then turned wholeheartedly to the West.

The new thesis of Henri Pirenne, celebrated national historian of Belgium, is that the Roman world continued in all important particulars through the centuries of the Germanic invasions. It was rather the impact of Islam which ended the Roman world and led to a brand-new civilization in the Carolingian era.

Lasting Impact of Rome

The Pirenne thesis has received critical examination, which, in turn, aroused further discussion and debate.

A summary treatment of the issue has just been published. *The Pirenne Thesis: Analysis, Criticism and Revision*, edited by Alfred F. H. H. Havinghurst, is the first of a series of monographs (Heath, \$1.35 each). Three additional studies thus far released in this provocative series are *The Industrial Revolution in Britain: Triumph or Disaster*, edited by Philip A. M. Taylor; *The Economic Origins of the French Revolution: Poverty or Prosperity*, edited by Ralph W. Greenlaw; and *The Outbreak of the First World War: Who Was Responsible?*, edited by Dwight E. Lee. These studies contain old and new interpretations and the most recent conclusions of historians concerning significant historical problems that are agitating the historical profession today.

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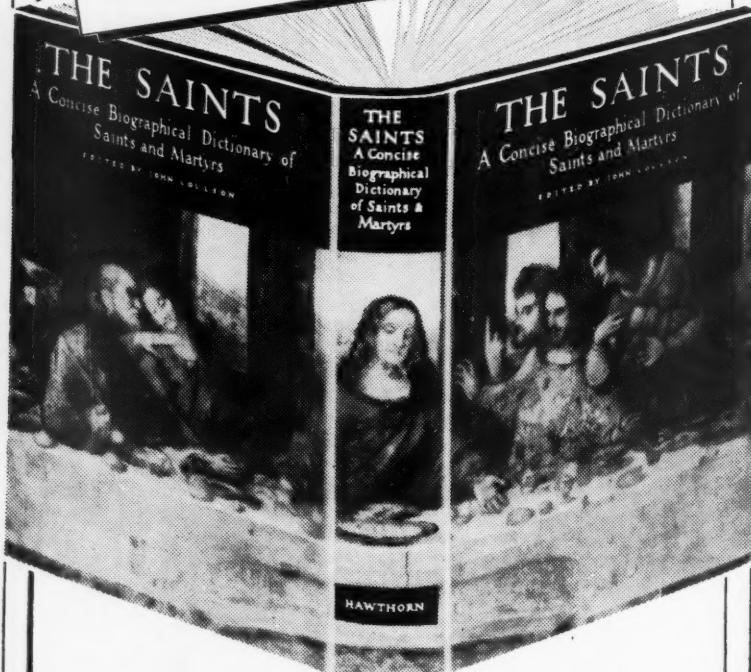
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When the abridged version of *The Cambridge Medieval History* was published in 1952, it was alleged to be completely out of date. Perhaps for this reason it was decided not to revise Lord Acton's venerable *Cambridge Modern History* but to issue a completely new series of volumes that would reflect the latest findings of contemporary scholarship. Two volumes in the projected series, called *The New Cambridge Modern History*, have been issued. Vol. I: *The Renaissance, 1493-1520*, ed. by G. R. Potter, and Vol. VII: *The Old Regime, 1713-1763*, ed. by J. O. Lindsay (Cambridge U. \$7.50 each), provide an authoritative review of the political, social, economic, military and cultural aspects of the respective periods. They are intended for the general reading public as well as for professional historians.

Modern Times

In the period of the so-called Industrial Revolution, there were as many domestic servants as workers in cottons, woolens and silks combined—and more shoemakers than coal miners. The old order of things and the new organizations and techniques existed side by side. So also *The Great Democracies* (Dodd, Mead, \$6), the fourth and concluding volume of Winston S. Churchill's *History of the English-Speaking Peoples*—which some critics regard as very old-fashioned, both in content and interpretation—has made its triumphal appearance in the season of historical discontent. It should be read with some degree of caution because of its 19th-century view of men and issues.

Some at the Top

- The Day They Killed the King**
by Hugh Ross Williamson
- Lebanon in History**
by Philip Hitti
- Georgetown University**
by John M. Daley
- On the Philosophy of History**
by Jacques Maritain
- A Popular History of the Jesuits**
by Denis Meadows

Constantine Fitzgibbons' *The Winter of the Bombs* (Norton, \$3.95) presents a vivid description of the great blitz of London in 1940 and the heroic resistance of the civilian population. The worst never happened and Londoners adjusted very well to grim circumstances. Hugh Ross Williamson's *The Day They Killed the King* (Macmillan, \$3.75) deals with the execution of Charles I of England in the modern Jim

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Bishop manner. The major conclusion of this highly dramatic narrative is that the beheading of Charles by the self-appointed representatives of Puritan godliness did not represent a splendid triumph for the forces of democracy.

N. M. Karamzin's *Letters of a Russian Traveler, 1789-90* (Columbia U. \$5) is a sparkling account of a young Russian poet's grand tour of Western Europe in the romantic age of Goethe. The young man got as far as a place called Rochester in England, where he promptly recorded his dissatisfaction with a Spartan English dinner of beef and cheese. The book tells us as much about 18th-century Russian culture as it does about the cultural maturity of the West, e.g. in the trial of Warren Hastings.

George F. Kennan's latest work *The Decision to Intervene: Soviet-American Relations, 1917-1920* (Princeton U. \$7.50) underscores American ignorance of Russian affairs and points to the fatal decision to strive for continued Russian participation in the war against Germany. Any policy based on misinformation is likely to lead to disaster. Never in the history of American diplomacy, in Mr. Kennan's words, was "so much paid for so little."

Emil Lengyel's *1000 Years of Hungary* (Day. \$5) was apparently written to satisfy many inquiries about the heroic Hungarian people after their unsuccessful rebellion against Soviet tyranny in October, 1956. This was by no means the first revolt in Hungarian history. In 1848 Hungary manifested strong nationalistic and separatist tendencies; three invading armies were required to crush them. Fully half the book deals with events subsequent to 1848 and expresses regret for the World War I dismemberment of the old Austrian-Hungarian Empire.

Students of naval history now have a comprehensive account of German naval operations in World War II. Vice Admiral Friedrich Ruge's *Der Seekrieg: The German Navy's Story, 1939-1945* (U. S. Naval Institute. \$5) deals with both the surface and the submarine war not only in the Pacific, the area most familiar to us, but in other oceans as well. The German navy was not prepared for full-scale operations in 1939. Perhaps one of Hitler's major blunders was his command, contrary to professional advice, to build surface craft in preference to submarines. What one pocket battleship was able to accomplish in a limited period of time is expertly outlined in Admiral Theodor Kranke and H. J. Brennecke's *Pocket Battleship: The Story of the Admiral Scheer*

3

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We welcome the publication of Philip Hitti's *Lebanon in History* (St. Martin. \$9), because of its incisive treatment of the history of the Lebanese Republic, its careful analysis of the interaction between the republic and other Middle East nations, and its informative estimate of the impact of Western ideas and technology upon the Lebanese people. Dr. Hitti's earlier volumes, *The History of the Arabs* and *The History of Syria*, have forced the re-examination of established ways of historical thinking relative to the early Middle Ages.

The American Story

Turning now to American history, we find that the revisionist trend is not so apparent. Forty-four years ago, Douglas Southall Freeman edited R. E. Lee's war dispatches to Jefferson Davis. These letters, plus ten additional dispatches, have been reprinted under the editorship of Grady McWhitney. *Lee's Dispatches: Unpublished Letters of General Robert E. Lee to Jefferson Davis and the War Department of the Confederate States of America, 1862-65* (Putnam. \$5) add very little to our knowledge of Lee's campaigns but are valuable as primary source material.

John M. Daley's *Georgetown University: Origin and Early Years* (Georgetown U. \$5) is the most recent addition to Catholic educational history in the United States. The first 50 years were a period of great insecurity and heavy debts. Only Bishop John Carroll's generous support and the herculean labors of the Jesuits made it possible for the fledgling institution on the Potomac to survive. Every phase of student life is considered and special attention is devoted to the rigorous curriculum that was dictated by master educators rather than by the whims of parents and students. The result was an unpampered and thoroughly educated Christian citizen who was capable of holding his own in any intellectual company anywhere.

Above the Border

Three Canadian books are worthy of special mention. Marjorie Wilkins Campbell's *The North West Company* (St. Martin. \$6) brings Davidson's old volume of the same title up to date. It recounts the exploits and adventures of rugged fur traders in the Revolutionary War period who ranged over a vast territory that was partly an American and partly a Canadian wilderness.

Thomas H. Randall's *The Path of*

Destiny: Canada from the British Conquest to Home Rule, 1763-1850 (Doubleday. \$5) should help to remedy a glaring deficiency in popular knowledge of our northern neighbor. Why are there two nations today instead of only one? Who bungled? The French and Indian War is well known, but most Americans are extremely vague about Canadian-American relations in the period of the American Revolution and the War of 1812. Randall claims that more than bungling was involved and that many people on both sides of the border were unready for union.

Bruce Hutchinson's *Canada: Tomorrow's Giant* (Knopf. \$5) is an impressionistic record of a trip from Newfoundland to Vancouver. Though Canada is presently experiencing an economic recession—if that is the proper term to employ—it is determined to build an economic future that will make it independent of Great Britain and the United States alike. Certainly the country contains fabulous resources and has a very bright future, provided only that spiritual and cultural values are not submerged in the quest for material self-sufficiency.

Typical of the season's varied output are books ranging from Gerald Carson's *Cornflake Crusade* (Rinehart. \$4.95) to Jacques Maritain's *On the Philosophy of History* (Scribner. \$3.50).

Cornflakes are, of course, one of our leading industries; it got off to a fast start as the result of the belief that vegetarianism was an integral part of true Christianity. Maritain's volume is not a full-scale treatment of a difficult subject but rather a collection of lectures delivered at Notre Dame in 1955. He argues that no satisfying philosophy of history is possible that does not take into consideration the data of the Judeo-Christian revelation. If there are any "laws" in history, they must be sought in the evolution of human history, in the march of human events.

Denis Meadows' *A Popular History of the Jesuits* (Macmillan. \$3.50) gives us in 160 pages the highlights of the Society's achievements in many parts of the world. The treatment is for the most part topical rather than chronological.

Lon Tinkle's *13 Days to Glory* (McGraw-Hill. \$3.95) is a stirring account of the siege of the Alamo, when Santa Ana, with 6,000 Mexican troops, surrounded a few Texans in a crude adobe fort. Madeline Sadler Waggoner's *The Long Haul West* (Putnam. \$5.75) takes us back to the great era of canal building in the early 19th century, when the Western lands were opened up to eager settlers. Jurgen Thorwald's *The Century*

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of the Surgeon (Pantheon, \$5.95) is a journalistic account of the advances in modern surgery from the discovery of anesthesia to the present time, with special emphasis on the 19th century.

JOHN J. O'CONNOR



The "beep beep" of two Russian Sputniks proved to the American people that the United States is lagging in the race for technological superiority. Rightly or wrongly, much of the blame has been laid at the door of our public school system.

Some of today's authors direct attention to the task of training more and better scientists. Andrew Freeman reports the thinking of several American scientific and intellectual leaders on this subject in *Brainpower Quest* (Macmillan, \$6). If we want more scientists and engineers, we must accord them recognition as professional men. If we want better scientists and engineers, we must give them a liberal as well as a technical education. "Knowing why" is as essential as "knowing how."

John Keats, in *Schools without Scholars* (Houghton Mifflin, \$3), severely criticizes the philosophy of education prevalent in our schools. He scores the life-adjustment which John Dewey and his followers established as the chief goal of education. Keats urges the elimination of most of the how-to-do-it courses and a return to a study of grammar, the classics and mathematics. He manifests a distrust of professional educators and calls for the formation of Citizens' Councils to determine the matter and manner of educating children.

A plea for the right of university faculties to make academic policy is voiced by Frederick Mayer in *New Directions for the American University* (Public Affairs, \$2.50). A. Whitney Griswold would like to see better individual relations between instructor and student, he states in his *In the University Tradition* (Yale, \$3). Irving Adler, in *What We Want of Our Schools* (Day, \$3.75), recommends that I. Q. tests be

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The Emergence of Liberal
Catholicism in America
by Robert D. Cross

The Unsilent Generation, edited by Otto Butz, a professor at Princeton, (Rinehart, \$2.95) reports the attitudes of 11 Princeton seniors toward God, morals, society, business, etc. It would be unfair to attribute these attitudes to all American youths. It would hardly be scholarly to consider these 11 Princeton seniors typical of our university students. However, this book does provide some provocative insights into the results of four years at Princeton on the minds and morals of young men. For the most part the picture is not encouraging.

The South and Integration

Interracial conflict at Little Rock, Ark., turned the attention of the nation and the world to the South and integration. Harry S. Ashmore, in *Epitaph for Dixie* (Norton, \$3.50), declares that the Old South and its racial attitudes are dying. He calls for a gradualistic change to integration and industrialization. According to Ashmore, the present upheavals in the South are the prelude to bargaining, not to interracial battles.

In the *Story of the American Negro* (Friendship, \$2.75, cloth, \$1.25, paper) Dr. Ina Corinne Brown presents the social anthropologist's view of race relations and the social order developing in the New South.

Wilma Dykeman and James Stokely, in *Neither White Nor Black* (Rinehart, \$5), maintain that a significant minority of Southern whites favor integration. Admittedly, segregationists shout louder and more angrily, but eventually integrationists will increase in number and in influence. These integrationists do not

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The South in Northern Eyes, by Howard R. Floan (U. of Texas. \$3.95), is an evaluation of the treatment of the South and slavery by Northern literary men before the Civil War. Floan maintains that Northern writers were unfairly severe in their evaluation of slavery and Southern society. This he attributes largely to the fact that these writers had never visited the South.

Culture in America

Max Lerner considers *America as a Civilization* (Simon & Schuster. \$10). He maintains that America has a distinctive culture in its own right and that ours is a happy society with fun as its deity and success as its goal. He complains of anti-intellectualism and political conformism. Unfortunately, Mr. Lerner fails to recognize the role of Christian tradition in American culture. He seems oblivious of all supernatural goals and presents America as a citadel of secularism.

Jacques Maritain presents his *Reflections on America* (Scribner. \$3.50). Among the virtues he attributes to us are our democratic political system, the relationship of Church and State, and our courtesy. He describes as "illusions" our success philosophy, our too great confidence in natural goodness, and the notion that romantic love should be the basis for marriage. Maritain suggests that American life stands at crossroads, one path leading to naturalism and materialism and the other toward a real and valid Christianity of free men.

The relationship of Catholicism to Americanism has been treated by two authors. Robert D. Cross describes *The Emergence of Liberal Catholicism in America* (Harvard. \$5.50). He analyzes the problems which confronted Archbishop Ireland and Cardinal Gibbons in the 1890's, namely, whether the Church should collaborate with certain liberal tendencies in American civilization. Thomas McAvoy, in *The Great Crisis in American Catholic History, 1895-1900* (Regnery. \$6), treats the same question and explains the sort of "Americanism" that was condemned by Pope Leo XIII in his apostolic letter *Testem Benevolentiae* addressed to Cardinal Gibbons in the year 1899. The Americanism which the Pope condemned involved compromises affecting doctrine, education and morality. Even in our times similar compromises are occasionally urged. Therefore, it is well for us to study "Americanism."

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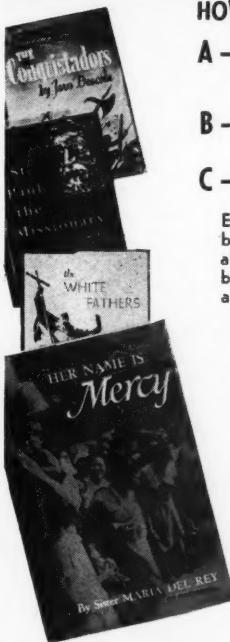
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Many writers are asking why the Church in America is not producing its share of scholars, scientists and leaders. E. Digby Blatzell considers this question in *Philadelphia Gentlemen* (Free Press. \$5.75). He notes that our value-system does not motivate Catholics to strive for positions of leadership and scholarship.

Marshall Sklare focuses attention upon the *Jews: Social Patterns of an American Group* (Free Press. \$10). This is a collection of sociological treatises of Jewish institutions, social patterns and status structure. In spite of the limitations which the sociological approach entails, this is a valuable source of data and historical records. It describes Jewry primarily as a religious movement and only incidentally as an ethnic community.

Conformists and Nonconformists

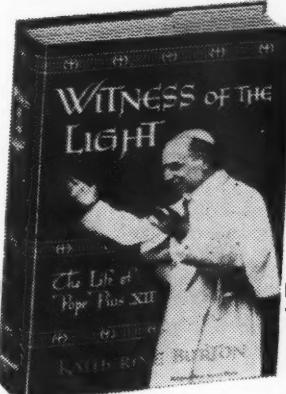
Nathan Leopold reports his prison experiences in *Life Plus 99 Years* (Doubleday. \$5.50). This is not a re-examination of his "crime of the century." Neither is it a challenge of the propriety of capital punishment. It is merely the impressions of one convict concerning the attitudes, ethics, ambitions and trials of the men behind bars. *Behind These Walls*, by Christopher Teale (Fell. \$3), treats the same subject. His treatment seems less authentic and less convincing than even the rather drab recollections of Leopold.

Clarence Darrow, Attorney for the Damned (Simon & Schuster. \$6.50) is a collection of Darrow's speeches edited by Arthur Weinberg. Darrow succeeded in preventing a death sentence for Leopold, thus setting the stage for the parole which occurred a generation later. The speeches compiled in this volume reflect Darrow's extreme opinions, such as his denial of man's free will and his contention that society is responsible for all crime.

David Fellman, in *The Defendant's Rights* (Rinehart. \$5), describes court procedures and legal terminology in an effort to help laymen better understand news reports of trials. Justice William O. Douglas treats many aspects of civil liberties in *The Right of the People* (Doubleday. \$4). Michael A. Musmanno presents a series of case histories and anecdotes in his *Verdict!* (Doubleday. \$4.50). He also gives us many insights into the American concept of liberty and justice. Mr. Musmanno is now justice of the Supreme Court of Pennsylvania.

Numerous educational and social efforts toward a better America are bearing fruit. *The Good Shepherd Story* (Graymoor. \$4.50), by James C. G. Conniff, is a success story. It reports a

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hundred years of devoted care for emotionally disturbed girls by the Sisters of the Good Shepherd. In this work the best sociological techniques have been combined with Christian charity and patience.

Evelyn M. Brown reports the accomplishments of a school for future homemakers in Quebec City in her *Educating Eve* (Palm. \$3.50). She contends that it is the vocation of women to bring happiness into the lives of their husbands and children. This they can do best if they are well trained in the art of homemaking. Such training is made available at the "School for Happiness" at Quebec City. EDWARD W. O'ROURKE

FILMS

ANOTHER TIME, ANOTHER PLACE (Paramount) announces itself in the credits as a Lanturn Production. Not to be unkind about it than necessary, the picture is just the sort of vehicle that a glamour-girl star might be expected to pick for herself. This, in turn, is another way of saying that

glamour girls ought to stay out of independent production, unless they are also endowed to an unusual degree with business and artistic acumen, or are willing to act on the advice of somebody who is.

Besides being a soap opera contrived to allow its star, come what may, to be glamorous and distraught at the front center of the stage, the film has the added misfortune of containing some lines and situations that are painfully reminiscent of the appalling sequence of events in which Miss Turner was recently involved in real life. Even so, it is precisely because of the star's current unhappy plight that the picture is being rushed into release far ahead of schedule. The unflattering, but quite possibly accurate, assumption behind this move is that we, the public, are likelier to buy tickets now with the headlines fresh in our minds than we shall be later on.

The story itself concerns one of those chic, mink-coated demon newspaper-women who rarely exist except in motion pictures. While covering the London blitz, our heroine, for the first time in her self-sufficient life, falls head over heels in love. The object of her affections

is an equally improbable demon British radio commentator (Sean Connery). Making the allowance for the elliptical way such relationships are handled in films, it seems fairly apparent that the immediate result of love at first sight is that the gentleman moves into her flat. In any case, a month later the idyll is doubly shattered when her beloved 1) informs her that he has a wife and child back in Cornwall, and 2) promptly gets himself killed in a plane crash.

To take the picture's premises seriously for the moment, the heroine's reactions to this shock are those of a singularly childish and egocentric personality. Disconcertingly enough, this never seems to have dawned upon either the script writer or the minor characters, who revolve respectfully and uncritically like satellites around the star. The one welcome exception to this rule is provided by Glynis Johns, who manages to infuse the bereaved and otherwise put-upon widow with some spirit and some semblance of reality. [L of D: A-III]

THE ONE THAT GOT AWAY (Rank) finds English film-makers succeeding quite well with a tricky undertaking



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The movie is an intelligently written semi-documentary account of the exploits of Oberleutnant Franz Von Werra, a prisoner of war who made a spectacular escape from British custody during World War II after two equally spectacular unsuccessful attempts. By this time there is nothing startling about making a hero of a former enemy. The problem is how to throw sympathy on the side of the escaping prisoner without making his British jailers either fools or heavies.

The actors playing intelligence officers, interrogators, jailers, etc., seem at first to be falling into this trap and doing a virtual burlesque of the typical Englishman. Gradually, however, it becomes clear that what the film is doing is giving an authentic-seeming, absorbing and sometimes quite amusing description of British interrogation methods. This duel of wits between Von Werra and his captors is more stimulating cinema than the later, more conventional escape sequences. [L of D: A-I] MOIRA WALSH

THEATRE

JANE EYRE, presented at the Belasco by Courtney Burr, has all the qualifications of a lasting theatre piece except one, economical production. Huntington Hartford, showing enough courage to write a play contrary to the naturalistic tide of current drama, has converted Charlotte Brontë's romantic novel into a beautiful period piece, for which Ben Edwards has designed a set that simulates a baronial hall, with panels of solid wood and a high, winding staircase. Motley and Frank Spencer have provided the company with lavish costumes, especially the female performers, whose numerous petticoats must add at least fifteen pounds to their weight. The production, while remaining within the boundaries of good taste, is obviously expensive; and probably no author not an heir to the A. & P. fortune could afford it.

While *Jane Eyre* is visually beautiful, its emotional impact is deficient in force. The story seems to lack the mounting crises always present in a challenging play. It is an interesting play, but it is closer to the slow development of issues usually found in the novel than to the crucial action we expect in drama.

The author is at his best when etching character; and when Eric Portman, Blanche Yurka and Frank Silvera appear on the stage they quicken the pedestrian story with the heat and hurry of life. In lesser roles, Norah Howard, Iola Lynn,

Adrian Foley, Susan Towers and Francis Compton make important contributions to keeping the story alive. Mr. Hartford has created vivid characters and his actors bring them to life.

Jan Brooks, as a young woman of integrity, pure in ideals and intentions, is persuasively demure in the title role. Eric Portman is electric as Rochester, a charitable man whose charity leads to his misfortune. Further description of Mr. Portman's performance would be gilding the lily.

THE FIRSTBORN. While Katharine Cornell has star billing in Christopher Fry's play at the Coronet, her assignment is a secondary role that serves mainly as a chorus, imparting expository information to the audience. If Miss Cornell were a less conscientious actress, she would attempt to puff up the role, competing with performers playing the principal characters. Cast as the Pharaoh's sister, she makes no effort to inflate the character beyond its importance in the script. Her portrayal is a typical Cornell performance—warm, gracious and excellent.

In the less difficult but more conspicuous role of Moses, Anthony Quayle has the bearing and vehemence expected of the Old Testament lawgiver. Torin Thatcher, as the reigning Pharaoh, invests the character with the dignity and thoughtfulness of a king troubled with dynastic problems. As Aaron, the brother of Moses, Michael Strong is convincing in the role of a man whom Southern interracialists would call a moderate—inclined to look both ways before leaping. Mildred Natwick, Kathleen Widdoes and Michael Wager handle their lesser assignments skilfully, and Robert Drivas, as the king's heir,

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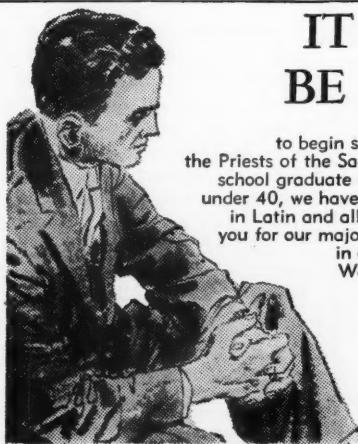
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The production was directed by Mr. Quayle, sets and costumes were designed by Boris Aronson and Robert Fletcher respectively, and Tharon Musser gets credit for the lighting.

Mr. Fry's play is based on the travails of the Hebrews in Egypt on the eve of their flight from slavery—a stirring narrative that provides material for numerous and varied types of drama, from chronicle plays to lyrical love stories. Mr. Fry chose to dramatize the story as a palace conflict, substituting his own volatile verse for the virile prose of Exodus.

The antagonists are Moses, the statesman, and Seti II, the king; the former bent on delivering his people from bondage, the latter considering their deliverance in relation to a national emergency. The conflict of interests makes a majestic drama, comparable in dignity, if not in stature, with the Greek and Elizabethan classics.

Miss Cornell and Roger L. Stevens are the producers, and the production has the blessing of the America-Israel Foundation, in tribute to the tenth anniversary of Israel as a modern nation. Under any sponsorship, *The Firstborn* would still be an impressive drama.

THEOPHILUS LEWIS

THE WORD

Brethren, live wisely, and keep your senses awake to greet the hours of prayer (1 Pet. 4:7; Epistle for the Sunday after Ascension).

Nowhere does St. Peter, first Pope and Apostle of the Jews, sound more like St. Paul, tireless missionary and Apostle of the Gentiles, than in such passages as that which makes today's Epistle. Seeing this Mass-lesson without title or source, one would instantly suppose he were reading from a letter of St. Paul. The apostolic catechesis or fundamental teaching was all of a piece, and the worries of Peter for his struggling, hard-pressed converts were exactly the worries of Paul for his struggling, hard-pressed converts. There is a sense in which it is neither necessary nor possible to rob Peter in order to pay Paul.

What is, perhaps, more strictly pertinent is the recognizable fact that apostolic concerns never do change in any striking degree. The basic problems of the Christian community of the first century were more or less what they are in our 20th century; chiefly because

fallen human nature does not substantially change, and the essential Christian challenge does not and cannot change. *Brethren, live wisely*, wrote the first Pope in a special frame of reference. *Brethren, live wisely*, we aptly read today in a highly similar frame of reference.

For instance, in the immediate context of our present Epistle, St. Peter is earnestly warning his surely not very numerous flock against the ever menacing danger of contamination from the pagan world, with its easy, sensual ways, in which world the Christian converts must, perforce, live their lives. Peter is particularly concerned about the vice of intemperance: *Time enough has been spent already in doing what the heathen would have you do, following a course of incontinence, passion, drunkenness, reveling, carousal and shameful idolatry*. It need hardly be recalled that ancient idolatry frequently involved some highly festive doings. One thinks of the cult of Dionysius or Bacchus.

Despite the decline of the formal cult of Dionysius, St. Peter's point is apt and timeless, is it not? One need not be either hypocritical or prohibitionist—though the two can be identical—to observe factually, as the busy sociologists have established statistically, that there is pronounced and regular alcoholic intemperance in our culture today. What is, perhaps, not so noticeable is the fact (for we take it to be such) that not a few individuals drink, and drink to excess, exactly as they smoke, and smoke to excess; not at all because they really want to, but because everyone else (*sic*) is doing it. The contemporary Catholic might wisely ask himself, in his daily, secularist circumstances, the question which St. Peter implicitly puts to his early Christians in their daily, pagan environment: who is influencing whom? From whom are you taking lessons and learning ways: from Bacchus or from Christ?

The problem of drink has always been a headache in more ways than one. The wisdom of Holy Mother Church is nowhere more evident than in her steadfast refusal to compel the mass of men to stop drinking. The mass of men will not stop drinking, and there's an end on't. Or rather, there's the difficulty: it is genuinely difficult to imbibe just a little alcohol. Still, the first Pope seemed to think that being a Christian, being a sincere follower of the ever temperate Christ, who thirsted so prodigiously on the cross, might have some bearing on the problem.

As we say, things haven't changed much.

VINCENT P. McCORRY, S.J.

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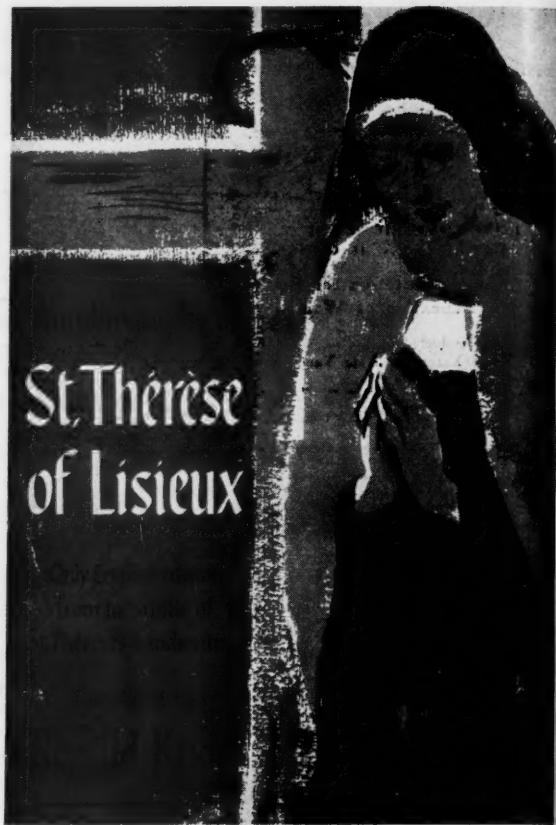
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